THE

BOOK OF THE KINDRED SAYINGS

(SAṂYUTTA-NIKÂYA)

OR GROUPED SUTTAS

Pali Text Society
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THE BOOK OF THE
KINDRED SAYINGS
(SAṆYUTTA-NIKĀYA)
OR GROUPED SUTTAS
PART IV.

TRANSLATED BY
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TRANSLATOR OF
"MANUAL OF A MYSTIC," "THE BUDDHA'S PATH OF VIRTUE,"
"KINDRED SAYINGS, PART III.," "SOME SAYINGS OF THE BUDDHA," ETC.

WITH AN INTRODUCTION BY
MRS. RHYS DAVIDS, D.Litt., M.A.

"Say on, sayers! sing on, singers!
Delve! mould! pile the words of the earth!
Work on, age after age, nothing is to be lost,
It may have to wait long, but it will certainly come
in use;
When the materials are all prepared and ready, the
architects shall appear!"

WALT WHITMAN

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I AM indebted to Mrs. Rhys Davids who has kindly given me several suggestions and references which will be found in the notes. I should like to mention how useful I have found the new Pāli Dictionary, published by the Pāli Text Society, and to welcome the first part of Volume I (A-ajja) of *A Critical Pāli Dictionary*, begun by V. Trenckner, revised, continued, and edited by Professor Dines Andersen and Helmer Smith.

F. L. WOODWARD.

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THE BOOK OF THE KINDRED SAYINGS

(*SAŊYUTTA NIKĀYA*)

PART IV

THE BOOK CALLED THE 'SAḶĀYATANA'-VAGGA CONTAINING KINDRED SAYINGS ON THE 'SIXFOLD SPHERE' OF SENSE AND OTHER SUBJECTS

PART I [*CHAPTER* XXXV]

KINDRED SAYINGS ON THE SIXFOLD SPHERE OF SENSE

§ I.—'THE FIRST FIFTY' SUTTAS

1. THE FIRST CHAPTER ON IMPERMANENCE

§ 1 (1). *Impermanent* (i): *the personal.*[1]

THUS have I heard:—The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park. Then the Exalted One addressed the brethren, saying:—'Brethren.'

'Lord,' responded those brethren to the Exalted One.

The Exalted One thus spake:—'The eye,[2] brethren, is impermanent. What is impermanent, that is Ill.[3] What is

[1] *Ajjhattaŋ*, lit. 'what refers to self,' personal, interior, as opposed to *bāhiraŋ*, external or objective.

[2] 'There are two eyes: the eye of cognition (*ñāna*) and the eye of the flesh (*maŋsa*). The eye of cognition is fivefold, to wit: the Buddha eye, the Norm eye, the all-seeing eye, the divine eye and the wisdom eye. . . . The eye of the flesh is twofold: that composed of the elements (*sasambhāra*) and that of the sensitive surface (*pasāda*).' (Buddhaghosa's Commentary on *Saŋyutta Nikāya*, called *Sāratthа Pakāsinī*, an edition of which I am now preparing.—F. L. W.)

[3] *Cf. K.S.* iii, 21 *n.*, and *Buddhist Psychology* (Mrs. Rhys Davids), 2nd ed., chap. 4.

Ill, that is void of the self. What is void of the self, that is not mine: I am not it: it is not my self. That is how it is to be regarded with perfect insight of what it really is.

The ear is impermanent. What is impermanent, that is Ill. What is Ill, that is void of the self. . . . The nose, . . . the tongue, . . . the body, . . . the mind is impermanent. What is impermanent, that is Ill. What is Ill, that is void of the self. What is void of the self, that is not mine: I am not it: it is not my self. That is how it is to be regarded with perfect insight of what it really is. So seeing, brethren, the well-taught Ariyan disciple is repelled by eye, ear, nose, tongue, body, and mind. Being repelled by them, he lusts not for them. Not lusting, he is set free. In this freedom comes insight of being free. Thus he realizes:—'Rebirth is destroyed, lived is the righteous life, done is the task, for life in these conditions there is no hereafter.'[1]

§ 2 (2). *Ill* (i): *the personal.*

The eye, brethren, is Ill. What is Ill, that is void of the self. What is void of the self, that is not mine: I am not it: it is not my self . . . (*as before*) . . there is no hereafter.

§ 3 (3). *Void of the self* (i): *the personal.*

The eye, brethren, is void of the self. What is void of the self, that is not mine . . . (*as before*) . . . there is no hereafter.

§ 4 (4). *Impermanent* (ii): *the external.*

Objects,[2] brethren, are impermanent. What is impermanent, that is Ill. What is Ill, that is void of the self. What is void of the self, that is not mine . . . (*as before*). . . . Sounds, scents, savours, things tangible are impermanent. . . . Mind-states[3] are impermanent. . . . What is impermanent, that is Ill. . . . That is how it is to be regarded by perfect insight of what it really is.

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[1] *Cf. K.S.* iii, 20 and *n.* *.

[2] *Rūpā* here means 'things seen.' *Cf. K.S.* ii, 75, 97.

[3] *Dhammā. Tebhūmaka-dhammârammaṇaŋ*—'base for the thought in the three worlds.' *Comy.*

So seeing, brethren, the well-taught Ariyan disciple is repelled by bodies, by sounds, scents, savours, things tangible. He is repelled by mind-states. Being repelled by them, he lusts not for them. Not lusting, he is set free. In this freedom comes insight of being free. Thus he realizes: 'Rebirth is destroyed. Lived is the righteous life, done is the task, for life in these conditions there is no hereafter.'

§ 5 (5). *Ill* (ii): *the external.*

Objects, brethren, are Ill . . . sounds, scents, savours, things tangible . . . mind-states are Ill . . . (*as before*) . . . 'there is no hereafter.'

§ 6 (6). *Void of the self* (ii): *the external.*

Objects, brethren, are void of the self . . . (*as in* § 3).

§ 7 (7). *Impermanent* (iii): *the personal.*

The eye, brethren, is impermanent, both in the past and in the future,[1] not to speak of the present. So seeing, brethren, the well-taught Ariyan disciple cares not for an eye that is past, is not in love with an eye to be, and, for the present eye, seeks to be repelled by it, seeks dispassion for it, seeks the ceasing of it. So also with the ear, the nose, the tongue, the body. . . .[2]

The mind is impermanent, both in the past and in the future, not to speak of the present . . . (*as before*) . . . seeks the ceasing of it.

§ 8 (8). *Ill* (iii): *the personal.*

The eye, brethren, is Ill, both in the past and in the future, not to speak of the present. So seeing . . . The mind is Ill . . . seeks the ceasing of it.

§ 9 (9). *Void of the self* (iii): *the external.*

The eye . . . tongue . . . body . . . mind is void of the self . . . (*as before*).

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[1] *Cf. K.S.* iii, 18.

[2] Here *kāya.*

§ 10 (10). *Impermanent* (iv): *the external.*

Objects . . . sounds . . . scents . . . savours . . . things tangible . . . mind-states are Ill. (The same for Ill, § 11.)

§ 12 (12). *Void of the self: the external.*

Objects, brethren, are void of the self, both in the past and in the future. . . . Sounds, scents, savours, things tangible, mind-states are void of the self. . . . So seeing, the . . . (*as before*).'

2. The Second Chapter on the Pairs[1]

§ 13 (1). *By enlightenment.*

At Sāvatthī. . . . Then the Exalted One said:—

'Before my enlightenment, brethren, while I was yet unenlightened and a Bodhisat, I had this thought:[2] Now what is the satisfaction, what is the misery of the eye? What is the way of escape from the eye? . . . likewise from the ear . . . nose . . . tongue . . . body . . . what is the satisfaction, what the misery, what the way of escape from mind?

Then, brethren, I thought thus: That ease, that pleasure that arises owing to the eye,—that is the satisfaction of the eye. That impermanence, that ill, that instability which is the eye,—that is the misery of the eye. That restraint of desire and lust, that renouncing of desire and lust which are in the eye,—that is the way of escape from the eye.

Likewise, that ease, that pleasure which arises from the tongue . . . and the rest, which arises from the mind,—that is the satisfaction of the mind. That impermanence, that Ill, that instability which is in the mind,—that is the misery of the mind. That restraint of desire and lust, that renouncing of desire and lust which are in the mind,—that is the way of escape from the mind.

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[1] *Yamaka-vagga.* There are two sayings on each subject in this section.

[2] *Sambodhena.* *Cf. Dialogues,* i, 193 *n.*

Now so long, brethren, as I did not thoroughly understand, as they really are, the satisfaction of this sixfold external[1] sphere of sense as such, the misery of it as such, the way of escape from it as such,—so long, brethren, was I doubtful whether I was enlightened with that supreme enlightenment, unsurpassed in the world with its devas, its Māras, its Brahmās, among the host of recluses and brahmins and of devas and men.

Then indeed the knowledge arose in me and insight arose in me: 'Sure is my release. This is my last birth. There is no more rebirth for me now.'

§ 14 (2). *By enlightenment* (ii).

(*The same as before for* objects, sounds, scents, savours, tangibles and mind-states, regarded as externals.)

§ 15 (3). *By satisfaction.*[2]

Brethren, I practised the search after the satisfaction which is in the eye, and to this conclusion I came: 'In so far as there is satisfaction of the eye, that by insight have I rightly seen.'

Brethren, I practised the search after the misery which is in the eye, and to this conclusion I came: 'In so far as there is misery of the eye, that by insight have I rightly seen.'

Brethren, I practised the search after the way of escape from the eye, and to this conclusion I came: 'In so far as there is a way of escape from the eye, that by insight have I rightly seen.'

Likewise as regards ear, nose, tongue, body and mind I practised the search after the satisfaction, the misery of them, the way of escape from them, and to this conclusion I came: 'In so far as . . .'

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[1] *Cf. K.S.* iii, 27. Here *Comy.* likens the personal passions to the inside of a house, the externals to the approach to it. When the house is full of children, wives, wealth, grain, etc., and the passions are very strong, they allow of no approach to anyone. Even if they hear the rattle of a pot, they ask, 'What is that?'

[2] *K.S.* iii, 28.

So long, brethren, as I did not thoroughly understand, as they really are, the satisfaction, the misery, the way of escape from them as such, so long was I doubtful . . . devas and men. But as soon as I understood . . . I knew for certain . . . devas and men.

Then indeed the knowledge arose in me . . . 'there is no more rebirth for me now.'

§ 16 (4). *By satisfaction* (ii).

(*The same for* bodies, etc., and mind-states).

§ 17 (5). *Without satisfaction* (i).[1]

Brethren, if there were not this satisfaction which comes from the eye, beings would not lust after the eye. But inasmuch as there is satisfaction in the eye, therefore beings lust after it.

If misery, brethren, pertained not to the eye, beings would not be repelled by the eye. But inasmuch as there is misery in the eye, beings are repelled by it.

If there were no way of escape from the eye, beings could not escape from it. But inasmuch as there is a way of escape from it, beings do escape.

So likewise with regard to the satisfaction, the misery, the way of escape from the ear, nose, tongue, body and mind. . . . But inasmuch as there is a way of escape from the mind, therefore beings do escape from it.

So long, brethren, as beings have not understood, as they really are, the satisfaction as such, the misery as such, the way of escape as such, in this sixfold personal sphere of sense, so long, brethren, beings have not remained aloof, detached, separated, with the barriers to the mind[2] done away with, nor have the world and its devas, its Māras, its Brahmās, nor the host of recluses and brahmins, of devas and mankind.

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[1] *Cf. K S.* iii, 29.

[2] *Vimariyādi-katena cetasā. Mariyādā* is a dyke or boundary, so a check or hindrance. *Asekhas* or adepts, says *Comy.*, live free from these barriers. *Cf. Pṭs.* ii., 206; *VM.* 386; *UdA.* 186.

But so soon, brethren, as beings thoroughly understand, as they really are, the satisfaction as such, the misery as such, the way of escape as such, in this sixfold personal sphere of sense,—then, brethren, beings and the world, with its devas . . . do remain aloof, detached, separated, with the barriers of mind done away with.

§ 18 (6). *Without satisfaction* (ii).

(*The same for* bodies, etc., and mind-states.)

§ 19 (7). *By taking delight in* (i).

Whoso, brethren, takes delight in the eye, takes delight in Ill. Whoso takes delight in Ill, is not released from Ill, I declare. Whoso takes delight in the tongue . . . in the mind, takes delight in Ill, I declare. Whoso delights in Ill, is not released from Ill, I declare. But whoso takes not delight in the eye, in the tongue . . . in mind,—he takes not delight in Ill, and he who takes not delight in Ill is released from Ill, so I declare.

§ 20 (8). *By taking delight in* (ii).

(*The same as the above for* objects, sounds, scents, savours, tangibles and mind-states.)

§ 21 (9) *By the uprising* (i).[1]

That, brethren, which is the uprising, the persisting, the rebirth, the manifestation of objects,—that is the uprising of Ill, the persisting of diseases, the manifestation of decay and death.

So also with regard to sounds, scents, savours and tangibles. . . .

That which is the uprising, the persisting, the rebirth, the manifestation of mind-states,—that is the uprising of Ill, the persisting of diseases, the manifestation of decay and death.

But that, brethren, which is the ceasing, the quelling, the

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[1] *Cf. K.S.* iii, 30.

going out of objects,—that is the ceasing of Ill, the quelling of diseases, the going out of decay and death.

So also with regard to sounds, scents, savours and tangibles. . . .

That which is the ceasing, the quelling, the going out of mind-states,—that is the ceasing of Ill, the quelling of diseases, the going out of decay and death.

§ 22 (10). *By the uprising* (ii).

(*The same for* objects, sounds, . . . mind-states.)'

3. The Chapter on the All

§ 23 (1). *The all.*[1]

At Sāvatthī. . . . Then the Exalted One said:—

'Brethren, I will teach you the all. Do you listen to it.

And what, brethren, is the all? It is eye and object, ear and sound, nose and scent, tongue and savour, body and things tangible, mind and mind-states. That, brethren, is called 'the all.'

Whoso, brethren, should say: 'Rejecting this all, I will proclaim another all,—it would be mere talk[2] on his part, and when questioned he could not make good his boast, and further would come to an ill pass. Why so? Because, brethren, it would be beyond his scope[3] to do so.'

24 (2). *Abandoning.*

I will show you a teaching, brethren, for the abandoning the all. Do ye listen to it.

And what, brethren, is the teaching for the abandoning of the all?

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[1] See *Buddh. Psych.*, 74; *Pts of Controv.*, 85 *n.* At *K.S* ii, 52, *sabbaŋ* means 'the universe' (as existing in reality).

[2] *Vāca-vatthu*, 'based on talk.' *Vācāya vattabba vatthu-mattakam eva bhaveyya. Comy.*

[3] 'He might just as well try to lift a roof-pinnacle on his head, or ford a deep water, or pull down sun and moon.' *Comy.*

The eye, brethren, must be abandoned, objects must be abandoned, eye-consciousness . . . eye-contact must be abandoned. That weal or woe or neutral state experienced which arises owing to eye-contact,—that also must be abandoned.

The tongue must be abandoned . . . savours . . . tongue-consciousness . . . tongue-contact must be abandoned. That weal or woe or neutral state experienced, which arises owing to tongue-contact,—that also must be abandoned.

Mind must be abandoned, mind-states, mind-consciousness. mind contact must be abandoned. That weal or woe . . . which arises owing to mind contact,—that also must be abandoned.

This, brethren, is the teaching for the abandoning of the all.[1]

§ 25 (3). *Abandoning* (ii).

I will teach you a teaching, brethren, for the abandoning of the all by fully knowing, by comprehending it. Do ye listen to it. And what, brethren, is that teaching ?

The eye, brethren, must be abandoned by fully knowing, by comprehending it. Objects . . . eye-consciousness . . . eye-contact . . . that weal or woe or neutral state . . . that also must be abandoned by fully knowing, by comprehending it.

The tongue . . . savours and the rest . . . that weal or woe . . . which arises owing to mind-contact,—that also must be abandoned by fully knowing it, by comprehending it.

§ 26 (4). *Comprehension* (i).[2]

Without fully knowing, without comprehending the all, brethren, without detaching himself from, without abandoning the all, a man is incapable of extinguishing Ill.

Without fully knowing, without comprehending, without detaching himself from, without abandoning what (all) is a man incapable of extinguishing Ill ?

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[1] *Cf. S.* v, 364. *Sabbattha-gāmini-paṭipadā.*

[2] *Cf. Pts. of Controv.*, 117 and *n.* The three *pariññā*, says *Comy.*, are here referred to.

It is by not fully knowing the eye . . . the tongue . . . that a man is incapable of extinguishing Ill. This is the all, brethren, without fully knowing which . . . a man is so incapable.

But by fully knowing, by comprehending, by detaching himself from, by abandoning the all, one is capable of extinguishing Ill.'

(*The same is repeated without the negative, together with the last sentence*, for § 27.)

§ 28 (6). *On fire.*

Once the Exalted One was staying near Gayā on Gayā Head[1] with a thousand brethren.

Then the Exalted One said to the brethren: 'Brethren, the all is on fire. What all, brethren, is on fire?

The eye, brethren, is on fire, objects are on fire, eye-consciousness . . . eye-contact . . . that weal or woe or neutral state experienced, which arises owing to eye-contact,—that also is on fire. On fire with what? On fire with the blaze of lust, the blaze of ill-will, the blaze of infatuation, the blaze of birth, decay and death, sorrow and grief, woe, lamentation and despair. So I declare.

The tongue is on fire, tongue-consciousness. . . . The mind is on fire, mind-states . . . mind-consciousness. . . . So I declare.

So seeing, brethren, the well-taught Ariyan disciple is repelled by the eye, is repelled by objects, by eye-consciousness, by that weal or woe . . . by mind, by mind-consciousness (*as before*). . . . Being repelled by it, he lusts not for it. Not lusting he is set free. In this freedom comes insight that it is a being free. Thus he realizes: "Rebirth is destroyed, lived is the righteous life, done is the task. For life in these conditions there is no hereafter."'

Thus spake the Exalted One, and those brethren were pleased at the words of the Exalted One and welcomed them.

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[1] *Vin.* i, 34. This is the third recorded address of Gotama. His little band of fellow-teachers was now expanded and constituted as a monk-community. *Cf. Psalms of the Brethren*, 207; KhpA. i, 202; PvA. 19.

And when the teaching was thus expounded the hearts of those thousand brethren were utterly set free from the āsavas.

§ 29 (7). *Afflicted.*[1]

Thus have I heard: Once the Exalted One was staying near Rājagaha, in Bamboo Grove, at the Squirrels' Feeding-ground.

Then the Exalted One said to the brethren: 'Brethren, the all is afflicted. What all, brethren, is afflicted?

The eye, brethren, objects . . . eye-consciousness (*as above*). . . . With what? With birth, decay and death, sorrow and grief, woe, lamentation and despair. So I declare.

Tongue is afflicted, savours . . . body . . . mind. . . . So seeing, the well-taught Ariyan disciple . . .'

§ 30 (8). *Proper.*

I will show you, brethren, the proper way of approach to the uprooting of all conceits.[2] Do ye listen to it carefully. Apply your minds and I will speak.

And what, brethren, is the proper way of approach to the uprooting of all conceits?

Here,[3] brethren, a brother has no conceits of being the eye or in the eye or coming from the eye. He imagines not: I have an eye. He has no conceits of objects . . . of eye-consciousness . . . eye-contact. Whatever weal or woe or neutral state arises, experienced through eye-contact,—he has no conceit of being that, or in that or coming from that, thinking: That is mine.

So also as regards tongue . . . savours . . . mind . . . mind-states and the rest, thinking: That is mine. He has no conceit of being the all or in the all or coming from the all. He thinks not: The all is mine.

Thus having no conceits he grasps at nothing in the world. Being free from grasping he is not troubled. Being untroubled

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[1] Reading *Addha-Bhūtaŋ* with *Comy.* MSS., for *andha*—cf text.

[2] *Sabba-maññita-*, generally given as nine in number, such as 'I am,' 'I am not,' 'this is mine,' etc. *Cf. K.S.* iii, 3, 75 *ff.* and *infra*, § 90. *Comy.* says *tanhā-diṭṭhi.* The section is repeated at § 90.

[3] *Idha*=*imasmiŋ sāsane*, 'in the Buddha-rule.' *Comy.*

he is by himself set free.[1] Thus he realizes, 'Rebirth is destroyed, lived is the righteous life, done is the task. For life in these conditions there is no hereafter.'

This, brethren, is the proper approach to the uprooting of all conceits.

§ 31 (9). *Helpful*[2] (i).

I will show you, brethren, a way that is helpful for uprooting all conceits. Do ye listen to it. What is that way?

Herein, brethren, a brother has no conceit of the eye . . . (*as above*). . . . He thinks not: That is mine. Whatever conceit one has, brethren, and by whatsoever means and in whatsoever way, in thinking: It is mine,—therein is instability. The world delights in becoming because it is based on change, because it is entangled in becoming.[3]

So also of tongue . . . savours . . . mind . . . because it is entangled in being.

So far as there is 'aggregate,' (or) 'condition,' (or) 'sphere,'[4] a brother has no conceit of being that, or in or from that,—no conceit of: That is mine. Thus having no conceits he grasps at nothing in the world. Not grasping he is not troubled. Not being troubled he himself is by himself set free: so that he realizes . . . 'for life in these conditions there is no hereafter.'

This, brethren, is the way helpful for the uprooting of all conceits.

§ 32 (10). *Helpful* (ii).

I will show you a way, brethren, that is helpful for the uprooting of all conceits. Do ye listen to it. And what, brethren, is that way?

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[1] *Paccattaŋ yeva parinibbāyati.* *Cf. K.S.* iii, 17.

[2] *Sappāya.* *Cf. infra*, §§ 146-9.

[3] *Bhava-satto.* *Comy.* explains *satto exegetically* thus: *bhavesu laggo laggito palibuddho ayaŋ loko bhavaŋ yeva abhinandati*: 'hanging, hung on to rebirths, this world delights in rebirth (lit. 'becoming'). *Satto* means (*a*) having being, (*b*) attached to.

[4] The basis of birth of the *pañca-kkhandhā* (fivefold personality) is the eighteen *dhātus* (physical elements) and the twelve *āyatanas* (spheres of sense). Read '*khandha-dhātu-āyatanaŋ.*' *Cf. Pss. Sisters*, ver. 73.

Now what think ye, brethren? Is the eye permanent or impermanent?'

'Impermanent, lord.'

'What is impermanent, is that weal or woe?'

'Woe, lord.'

'Now what is impermanent, woeful, by nature changeable,—is it fitting to regard that as "This is mine. This am I. This is my self"?'

'Surely not, lord.'

'Objects . . . eye-consciousness, eye-contact,—is that permanent or impermanent?'

'Impermanent, lord.'

'That weal or woe or neutral state experienced, that arises from eye-contact,—is that permanent or impermanent?'

'Impermanent, lord.'

'What is impermanent, is that weal or woe?'

'Woe, lord.'

'Now what is impermanent, woeful, by nature changeable,—is it fitting to regard that as: "This is mine. This am I. This is my self"?'

'Surely not, lord.'

'Is the tongue permanent or impermanent?'

'Impermanent, lord.'

'Is savour, tongue-consciousness, tongue-contact . . . Is that weal or woe or neutral state arising . . . permanent or impermanent?'

'Impermanent, lord.'

'So also of mind, mind-states, mind-consciousness, mind-contact, the weal or woe or neutral state arising therefrom,—is that permanent or impermanent?'

'Impermanent, lord.'

'What is impermanent, is that weal or woe?'

'Woe, lord.'

'Then, of what is impermanent, woeful and by nature changeable, is it fitting to regard that as: "This is mine. This am I. This is my self"?'

'Surely not, lord.'

'So seeing, brethren, the well-taught Ariyan disciple . . . (*as before*) . . . "there is no hereafter."

This, brethren, is that way that is helpful for the rooting out of all conceits.'

4. THE CHAPTER ON QUALITY OF REBIRTH[1]

§ 33 (1). *Birth.*

At Sāvatthī. . . . Then the Exalted One said to the brethren:—

'The all, brethren, is subject to rebirth.[1] What all? The eye, brethren, is subject to rebirth: objects . . . mind (*as before*). . . . So seeing the well-taught Ariyan disciple is repelled by eye . . . so that he realizes "There is no hereafter."'

§§ 34-42 (2-10).

(*The same is said of* age, sickness, death, sorrow, impurity, dissolution, growing old, uprising and ceasing to be.)

5. THE CHAPTER ON IMPERMANENCE

§§ 43-53 (1-10).

(*The same is repeated for* The all as impermanent, woeful, void of self, to be fully known, comprehended, abandoned, realized, to be comprehended by full knowledge, as oppressed and afflicted.)

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[1] *Jātidhammo*:—dhamma=having the quality of, the rule of; hence 'subject to,' 'liable to.'

Supra, p. 11, n. 3. For the Ātmaŋ-view of the Hindus *see* Deussen, *Philosophy of the Upanishads* (the Ātman and the organs), p. 265. *Comy.'s* comment on 'the all' evidently refers to that view.

§ II.—THE 'SECOND FIFTY' SUTTAS

1. The Chapter on Ignorance

§ 53 (1). *Ignorance.*

Then a certain brother came to the Exalted One, and on coming to him saluted him and sat down at one side. So seated that brother said this:

'By how knowing, lord, by how seeing does ignorance vanish and knowledge arise?'

'In him that knows and sees the eye as impermanent, brother, ignorance vanishes and knowledge arises. In him that knows and sees objects . . . and the rest, as impermanent, ignorance vanishes and knowledge arises.'

§ 54 (2). *Fetters* (i).

(*The above repeated for* The fetters are abandoned.)

§ 55 (3). *Fetters* (ii).

. . . 'By how knowing, lord, by how seeing do the fetters come to be uprooted?'

'By knowing, by seeing, brother, the eye as void of the self.'

§§ 56-7 (4-5). *The āsavas* (i-ii).

. . . 'By how knowing, lord, by how seeing do the āsavas come to be abandoned . . . and uprooted?'

(*The reply is the same as before.*)

§§ 58-59 (6-7). *Lurking tendency* (i-ii).

(*The same question and answer as before for* Abandoning and uprooting.)

§ 60 (8). *Comprehension.*

I will show you, brethren, a teaching for the comprehension of all attachment. Listen to it. What is that teaching?

Dependent on the eye and object arises eye-consciousness. The union of these three is contact. Dependent on contact is feeling. So seeing, the well-taught Ariyan disciple is repelled by the eye, by objects, by eye-consciousness, by eye-contact, and by feeling. Being repelled by them he lusts not for them. Not lusting he is set free. By freedom he realizes 'Attachment has been comprehended by me.'

Dependent on ear and sounds arises ear-consciousness. . . . Dependent on nose and scents arises the sense of smell. Dependent on tongue and savours arises the sense of taste. Dependent on body and tangibles arises the sense of touch. Dependent on mind and mind-states arises mind-consciousness. The union of these three is contact. Dependent on contact is feeling.

So seeing, the well-taught Ariyan disciple . . . realizes 'Attachment has been comprehended by me.'

This, brethren, is the teaching for the comprehension of all attachment.

§ 61 (9). *Exhausting* (i).

(*The same for* The exhausting of all attachment.)

§ 62 (10). *Exhausting* (ii).

(*The same as* § 32, *substituting* 'exhausting attachment' *for* 'uprooting all conceits').

2. The Chapter on Migajāla

§ 63 (1). *By Migajāla*[1] (i).

At Sāvatthī was the occasion[2] (for this discourse). . .

Then the venerable Migajāla came to the Exalted One. . . . Seated at one side he thus addressed the Exalted One:—

[1] Lit. 'hunting-net.' This brother, or one of the same name, is found in *Psalms of the Brethren*, p. 216 (Theragāthā, ccxvii). He was a son of the famous patroness of the Order, Visākhā, was ordained and became Arahant.

[2] *Nidāna.*

'"Dwelling alone! Dwelling alone!" lord, is the saying. Pray, lord, to what extent is one a dweller alone, and to what extent is one a dweller with a mate?'[1]

'There are, Migajāla, objects cognizable by the eye, objects desirable, pleasant, delightful and dear, passion-fraught, inciting to lust. If a brother be enamoured of them,[2] if he welcome them, if he persist in clinging to them, so enamoured, so persisting in clinging to them, there comes a lure upon him. Where there is a lure there is infatuation. Where there is infatuation there is bondage. Bound in the bondage of the lure, Migajāla, a brother is called "dweller with a mate." . . .

There are, Migajāla, savours cognizable by the tongue . . . there are mind-states cognizable by the mind . . . inciting to lust. If a brother be enamoured of them . . . there comes a lure upon him. Where there is a lure, there is bondage. . . . Bound with the bondage of the lure, Migajāla, a brother is called "dweller with a mate."

A brother so dwelling, Migajāla, though he frequent jungle glades, hermitages and lodgings in the forest, remote from sound, remote from uproar, free from the breath of crowds,[3] where one lodges far from human kind, places meet for solitude,—yet is he called "dweller with a mate."

Why so? Craving is the mate he has not left behind. Therefore is he called "dweller with a mate."

But, Migajāla, there are objects cognizable by the eye, desirable, pleasant, delightful and dear, passion-fraught, inciting to lust. If a brother be not enamoured of them, welcome them not, persist not in clinging to them, in him not so enamoured of them, not welcoming them, not so persisting in clinging to them, the lure fades away. Where there is no lure, there is no infatuation. Where there is no infatuation,

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[1] *Sadutiya*, 'with a second' is often used as here of one's attendant craving. *Cf. K.S.* i, 35-6 *n.*, and below, § 88.

[2] *K.S.* iii, 15. This section is partly repeated to Puṇṇa at § 88.

[3] *Pantāni*. *Cf. M.* i, 16. *Vi-jana-vātāni*. *Cf. Vin.* ii, 158; *VibhA.* 251, 366; *V.M.* 72. *Comy.* says *saṃsaraṇa-janassa sarīravātavirahitāni* (free of the emanations of a crowd).

there is no bondage. Freed from the bondage of the lure, Migajāla, a brother is called " dweller alone."

So also with regard to savours cognizable by the tongue, and mind-states cognizable by mind. . . .

Thus dwelling, Migajāla, a brother, though he dwell amid a village crowded with brethren and sisters, with lay-brethren and lay-sisters, with rājahs and royal ministers, with sectarians and their followers,—yet is he called "dweller alone." Why so? Craving is the mate he has left behind. Therefore is he called " dweller alone." '

§ 64 (2). *Migajāla* (ii).

. . . Then the venerable Migajāla came to the Exalted One. . . . Seated at one side the venerable Migajāla said to the Exalted One:—

'Well for me, lord, if the Exalted One should teach me a teaching in brief, hearing which I might dwell solitary, secluded, zealous, ardent and aspiring.'

'There are objects, Migajāla, cognizable by the eye, desirable, pleasant, delightful and dear, passion-fraught, inciting to lust. If a brother be enamoured of them, welcome them, persist in clinging to them, so enamoured, so welcoming, so persisting in clinging, there comes a lure upon him. The arising of the lure, Migajāla, is the arising of Ill, so I declare.

There are, Migajāla, savours cognizable by the tongue . . . mind-states cognizable by the mind. . . .

There are objects, Migajāla, cognizable by the eye . . . savours cognizable by the tongue . . . mind-states cognizable by the mind . . . inciting to lust. If a brother be not enamoured of them . . . the lure fades away. The fading away of the lure, Migajāla, is the fading away of Ill, so I declare.'

Thereupon the venerable Migajāla welcomed the words of the Exalted One, and took delight in them, rose from his seat, saluted the Exalted One by the right and went away.

Thereafter the venerable Migajāla, dwelling solitary, secluded, zealous, ardent and aspiring, in no long time attained

that goal for which the clansmen rightly leave home for the homeless life, even that unrivalled goal of righteous living: attained it even in that very life, and knowing it for himself, realizing it for himself, abode therein, so that he came to know: 'Destroyed is rebirth, lived is the righteous life, done is the task. For life in these conditions there is no hereafter.'

And the venerable Migajāla was yet another of the Arahants.

§ 65 (3). *Samiddhi* (i).

Once the Exalted One was staying near Rājagaha, in Bamboo Grove, at the Squirrels' Feeding-ground. Then the venerable Samiddhi[1] came to the Exalted One and thus addressed him:—

' "Māra ! Māra !" is the saying, lord. Pray, lord, to what extent is there Māra[2] or the symptoms[3] of Māra ?'

'Where there is eye, Samiddhi, objects, eye-consciousness, and things cognizable by the eye, there is Māra and his symptoms.

There is ear-, nose-, tongue- and body-consciousness, there is mind, mind-states, mind-consciousness and things cognizable by mind-consciousness. There is Māra and the symptoms of Māra.

But where there is no eye, no objects, no eye-consciousness or things cognizable by the eye-consciousness, there, Samiddhi, there is no Māra or symptoms of Māra.

The same is to be said of the tongue, savours, tongue-consciousness and things cognizable by tongue-consciousness . . . and so on.

Where there is no mind, no mind-states, no mind-consciousness, no things cognizable thereby, there is no Māra or symptoms of Māra.'

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[1] *Cf. K.S.* i, 14, 148; *Psalms of the Brethren*, 51; *Jāt.* ii, No. 167 (*Jāt.*, text ii, pp. 56 and *ff.*). The name means 'prosperous' or 'lucky.' He was, says *Comy.*, very beautiful, 'like a flower that has just bloomed.' His temptation by a *devatā* or nymph is described in the passage of *Jātaka* and *S.* i quoted.

[2] For Māra see *K.S.* iii, 155, 160. *Maranaŋ. Comy.*

[3] *Paññatti*, 'The realm of Māra.' *Comy.*

§ 66 (4). *Samiddhi* (ii).

. . . ' " A being! A being!" is the saying, lord. Pray, lord, to what extent is there a being or the symptoms of a being?'

(*The same reply is given here and at* §§ 67-8 *for* Ill *and* The world.)[1]

§ 69. (7) *Upasena.*

Once the venerable Sāriputta and the venerable Upasena were staying near Rājagaha in Cool Grove, at Snakeshood Grotto.[2]

Now at that time a snake had fallen on the venerable Upasena's body. Then the venerable Upasena called to the brethren, saying: 'Come hither, friends, lift this body of mine on to a couch and take it outside before it be scattered here and now, just like a handful of chaff.'

At these words the venerable Sāriputta said to the venerable Upasena: 'But we see no change in the venerable Upasena's body, no change for the worse in his faculties.'

Then the venerable Upasena repeated what he had said, adding: 'Friend Sāriputta, he who should think, " I am the eye," " The eye is mine," or " I am the tongue, the tongue is mine," or " I am the mind, the mind is mine,"—in him there would be a change in his body, there would be a change for the worse in his faculties. But I, friend, have no such ideas. How then could there be any change in my body, any change for the worse in my faculties?'

Now the venerable Upasena had long since quelled the lurking tendencies that make for 'I' and 'mine.' Therefore the venerable Upasena had no such ideas as, 'I am the eye, the

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[1] *Loka. Lujjana paluj̣janaṭṭhena. Comy.* (The usual commentarial derivation of the word, as meaning 'that which crumbles away.')

[2] *Sappa-sondika-pabbhāra. Cf. Vin.* ii, 76; *D.* ii, 116. *Comy.* says it was shaped like a snake's hood. Upasena was Sāriputta's younger brother. After his meal he was sitting in the shadow of the grotto, fanned by the gentle breeze, mending his outer robe. Two young snakes were sporting in the tendrils overhanging the cave. One fell on the elder's shoulder. He was bitten and the venom spread rapidly through his body.

eye is mine,' or 'I am the tongue, the tongue is mine,' or 'I am the mind, the mind is mine.'

So those brethren put the venerable Upasena's body on a couch and bore it outside. And the venerable Upasena's body there and then was scattered just like a handful of chaff.

§ 70 (8). *Upavāna.*

Then the venerable Upavāna[1] came to see the Exalted One. . . . As he sat at one side he said to the Exalted One:—

'"Of immediate use is the Norm! Of immediate use is the Norm!" is the saying, lord. Pray, lord, to what extent is the Norm of immediate use,[2] apart from time, bidding one come and see, leading on (to the Goal), to be experienced, each for himself, by the wise?'

'Now here (under my teaching), Upavāna, when a brother sees an object with the eye, he experiences objects, conceives a passion for objects, and of that passion for objects which exists for him personally he is aware, "I have personally a passion for objects." Now, Upavāna, in so far as a brother is thus aware of his personal passion for objects, I say the Norm is of immediate use, apart from time, bidding one come to see, leading on, to be experienced, each for himself, by the wise.

Then again, Upavāna . . . as regards the sense organs . . . when he tastes a savour with the tongue, he experiences savours and conceives a passion for savours and so forth. So also as regards mind . . . a brother being conscious of a mind-state with mind experiences mind-states, conceives a passion for them, and of that passion for mind-states which exists for him personally he is aware, "I have personally a passion for mind-states." Now in so far as he is thus aware of his personal passion for mind-states, I say the Norm is of immediate use. . . .

But herein, Upavāna, when a brother sees an object with the eye, he experiences objects, but he does not conceive a

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[1] *Cf. K.S.* i, 220, *S.* v, 76. He was the personal attendant of the Buddha before Ānanda.

[2] The well-known epithets of the Dhamma. *Cf. S.* i, 9; *Dialog.*, ii, 10 *n.*; *V.M.* 215. *Cf. K.S.* i, 16: 'a thing of the present' (*sandiṭṭhiko*).

passion for objects. As there is no passion for objects existing for him personally, he is aware, "I have personally no passion for objects." Since this is so, Upavāna, . . . I say the Norm is of immediate use.

So also, Upavāna, as regards ear and sound, nose and scent, tongue and savour, and mind (*as above*). . . . Since this is so I say the Norm is of immediate use, apart from time, bidding one come and see, leading onwards, to be experienced each for himself by the wise.'[1]

§ 71 (9). *Concerning the sixfold sphere of contact* (i).

'Whatsoever brother, brethren, understands not, as they really are, the arising and destruction, the satisfaction and misery, and the escape from the sixfold sphere of contact,—not lived by such an one is the righteous life. Far is he from this Norm and Discipline.'

At these words a certain brother addressed the Exalted One, saying:—

'Herein, lord, I am in despair;[2] for I, lord, do not understand these things as they really are.'

'Now what think you, brother? Do you regard these thus: "This is mine. This am I. This is my self"?'

'No indeed, lord.'

'Well said, brother. And herein, brother, by right understanding as it really is: "This eye is not mine. This am I not. This is not my self," the eye will have been rightly seen. That is the end of Ill. So also as regards mind. . . . That is the end of Ill.'

§ 72 (10). *Concerning the sixfold sphere of contact* (ii).

(*The same as the above with the addition, after* 'rightly seen,' *of*: 'Thus the first sphere of contact will have been abandoned by you, so as to become again no more in future time. So also as regards tongue and mind.')

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[1] In this *sutta*, says *Comy.*, the *sekha* (pupil) and his experiences are discussed.

[2] *Anassāsiṃ.* 'I have no comfort.' *Sāsanā naṭṭho nāma ahan ti. Comy.*, who explains it as *assāsa-naṭṭho* (hopeless).

§ 73 (11). *Concerning the sixfold sphere of contact* (iii).

(*The same down to* :)

'Now what think you, brother? Is the eye permanent or impermanent?'

'Impermanent, lord.'

(*The rest as in* § 32 *to* 'there is no hereafter.')

3. The Chapter on the Sick Man

§ 74 (1). *Sick* (i).[1]

At Sāvatthī was the occasion (for this discourse). . . .

Then a certain brother came to see the Exalted One. . . . Seated at one side that brother said this to the Exalted One:—

'Lord, in such and such a lodging there is a brother, a novice, of no reputation.[2] He is sick, afflicted, stricken with a sore disease. Well were it, lord, if the Exalted One should visit that brother, out of compassion for him.'

Then the Exalted One, on hearing the words 'novice' and 'sick,' and finding that he was of no reputation, went to where that brother was.

Now that brother saw the Exalted One coming, while yet he was far off, and seeing him he stirred upon his bed.

Then the Exalted One (on coming to him) said: 'Enough, brother! Stir not on your bed. There are these seats made ready. I will sit there.' And he sat on a seat made ready.

So the Exalted One sat down and said to that brother:—

'Well, brother! I hope you are bearing up. I hope you are enduring. Do your pains abate and not increase? Are there signs of their abating and not increasing?'[3]

'No, lord. I am not bearing up. I am not enduring.

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[1] The substance of this section occurs at *S.* iii, 119 (*K.S.* iii, 101), where see *n.* and *Brethren,* pp. 197-200.

[2] *Appaññata.* 'Not well known like Rāhula or Sumaṇa, for instance.' *Comy.*

[3] *Cf. K.S.* iii, 102, 106. The usual formula of greeting to a sick man. But we are not to suppose the Master always used these same words, or got the same reply. It is a good example of the basis on which the whole Scriptures are composed, for the purpose of learning by heart. But here and there we may get *ipsissima verba.*

Strong pains come upon me. They do not abate. There is no sign of their abating, but of their increasing.'

'I hope, brother, you have no doubt, no remorse.'

'Indeed, lord, I have no little doubt. I have no little remorse.'

'But I hope that as to morals you yourself make no reproach.'

'No indeed, lord.'

'Then, brother, if that is so, you must have some doubt, you must have some regret.'

'Lord, I do not understand the meaning of the purity of life in the Norm taught by the Exalted One.'

'Well, brother, if you do not understand the meaning of the purity of life in the Norm taught by me, in what sense do you understand it?'

'Passion and the destruction of passion, lord,—that is what I understand to be the Norm taught by the Exalted One.'

'Well said, brother! Well said! Well indeed do you understand the meaning of the Norm taught by me. Indeed it means passion and the destruction of passion.

Now what think you, brother? Is the eye permanent or impermanent?'

'Impermanent, lord.'

'Is the ear . . . nose . . . tongue . . . body . . . is mind permanent or impermanent?'

'Impermanent, lord.'

'And what is impermanent, is that weal or woe?'

'Woe, lord.'

'And what is impermanent, woeful, by nature changeable,—is it proper to regard that as "This is mine. I am this. This is my self"?'

'No indeed, lord.'

'If he sees thus, the well-taught Ariyan disciple is repelled by the eye, the ear, the tongue and the rest . . . so that he realizes "For life in these conditions there is no hereafter."'

Thus spake the Exalted One. And that brother was delighted and welcomed the words of the Exalted One. More-

over, when this discourse was uttered, in that brother arose the pure and flawless eye of the Norm, (so that he saw) 'Whatsoever is of a nature to arise, all that is of a nature to cease.'

§ 75 (2). *Sick* (ii).

(*Exactly the same as the above down to* 'in what sense do you understand it?')

'Final emancipation without grasping,[1] lord, I take to be the meaning of the Norm taught by the Exalted One.'

'Well said, brother! Well said! Well indeed do you understand the meaning of the Norm taught by me. Indeed it means final emancipation without grasping. Now what think you, brother? (*as above*) . . . "there is no hereafter." '

Thus spake the Exalted One. And that brother was delighted and welcomed the words of the Exalted One. Moreover, when this discourse was uttered, the heart of that brother was released from the āsavas without grasping.

§ 76 (3). *Rādha* (i).

Then the venerable Rādha[2] came to the Exalted One. . . . Seated at one side the venerable Rādha said to the Exalted One:—

'Well for me, lord, if the Exalted One would teach me a teaching in brief, hearing which I might dwell remote and earnest, ardent and aspiring.'

'What is impermanent, Rādha,—for that you must abandon desire. And what is impermanent, Rādha? The eye . . . objects . . . eye-consciousness . . . eye-contact . . . that weal or woe or neutral state experienced, which arises owing to eye-contact. What is impermanent, you must abandon desire for that.

Tongue . . . body . . . mind . . . mind-states . . . . mind consciousness . . . mind-contact . . . you must abandon desire for all that.'

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[1] *Anupādā-parinibbāna.*

[2] For Rādha *cf. K.S.* iii, 66, §§ 155-63; *Brethren*, 115.

§§ 77, 78 (4, 5). *Rādha* (ii, iii).

(*The same is said for* 'Ill' *and* 'Impermanence.')

§ 79 (6). *Ignorance* (i).

Then a certain brother came to the Exalted One. . . .

Seated at one side that brother said to the Exalted One:—

'Is there, lord, any one thing which must be abandoned; by abandoning which ignorance is abandoned and knowledge springs up in a brother?'

'There is indeed such a thing, brother. . . . And what is that thing? Ignorance, brother, is that one thing by abandoning which one abandons ignorance and knowledge arises in a brother.'

'But how knowing, lord, how seeing, does a brother abandon ignorance so that knowledge arises?'

'By knowing, by seeing eye as impermanent, brother, ignorance is abandoned and knowledge arises in a brother. By knowing, by seeing objects . . . that weal or woe or neutral state arising owing to eye-contact,—by knowing, by seeing that also as impermanent, ignorance is abandoned and knowledge arises in a brother. So also with regard to the tongue and mind.

So seeing, brother, so knowing, ignorance is abandoned and knowledge arises in a brother.'

§ 80 (7). *Ignorance* (ii).

(*The same down to*:)

'But how knowing, lord, how seeing is ignorance abandoned and knowledge arises in a brother?'

'Herein, brother, it has been heard by a certain brother: "Things ought not to be adhered to."[1] Then if that brother has heard, "All things ought not to be adhered to," he fully understands the whole Norm. Fully understanding it, he

[1] *Dhammā nâlaŋ abhinivesāya.* *Comy.* '*Tebhūmaka-dhammā* (belonging to the three worlds of existence): *na yuttā abhinivesatthaŋ parāmāsā-gāhena ganhituŋ*'—*i.e.*, ought not to be taken hold of by way of mental bias, with wrongful view.

comprehends it. Comprehending it, he regards all phenomena[1] as changeable. He regards the eye . . . objects . . . and the rest as changeable. So knowing, so seeing, a brother abandons ignorance and knowledge arises in him.'

§ 81 (8). *A brother.*[2]

Then a number of brethren came to see the Exalted One. . . . Seated at one side those brethren said to the Exalted One:—

'Now here, lord, the wandering sectarians thus question us: "What is the object, friend, for which the holy life is lived under the rule of Gotama the recluse?" Thus questioned, lord, we thus make answer to those wandering sectarians: "It is for the full knowledge of Ill that the holy life is lived under the rule of the Exalted One." Pray, lord, when, thus questioned,[3] we so make answer, do we state the views of the Exalted One, without misrepresenting the Exalted One by stating an untruth? Do we answer in accordance with his teaching, so that no one who agrees with his teaching and follows his views could incur reproach?'

'Truly, brethren, when thus questioned you thus make answer, ye do state my views . . . in stating that it is for the full knowledge of Ill that the holy life is lived under my rule.

But if, brethren, the wandering sectarians should thus question you: "But what, friend, is that Ill, for the full knowledge of which the holy life is lived under the rule of Gotama the recluse?"—thus questioned ye should answer thus: "The eye, friend, is Ill. For full knowledge of that the holy life is lived. . . . Objects . . . that weal or woe or neutral state . . . mind . . . that weal or woe or neutral state that arises through mind-contact,—that also is Ill. Fully to know that, the holy life is lived under the rule of the Exalted One." Thus questioned, brethren, by those wandering sectarians, thus should ye make answer.'

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[1] *Sabbanimittāni aññato,* by way of 'otherness.'

[2] *Cf.* § 151.

[3] *Cf. K.S.* ii, 28; iii, 100.

§ 82 (9). *The world.*

Then a certain brother came to see the Exalted One. . . . Seated at one side that brother said to the Exalted One:—

'"The world! The world!"[1] is the saying, lord. How far, lord, does this saying go?'

'It crumbles away, brethren. Therefore it is called "the world." What crumbles away? The eye . . . objects . . . eye-consciousness . . . (*as before*). It crumbles away, brethren. Therefore it is called "the world."'

§ 83 (10). *Phagguna.*

Then the venerable Phagguna[2] came to see the Exalted One. . . . Seated at one side . . . he asked:

'Is there, lord, an eye, by which seeing one could recognize and proclaim the past Buddhas, those who have passed away, who have broken down the hindrances,[3] cut off the road (of craving), ended the round of rebirth, escaped from all Ill? Is there a tongue by which tasting . . . is there a mind by which cognizing, one could recognize and proclaim the past Buddhas . . . who have escaped from all Ill?'

'There is no such eye, Phagguna. There is no such tongue . . . there is no mind such as to be capable of these things.'

4. The Chapter on Channa and Others

§ 84 (1). *Transitory.*

Then the venerable Ānanda came to see the Exalted One. . . . Seated at one side the venerable Ānanda said to the Exalted One:—

'"The world! The world!" is the saying, lord. Pray how far, lord, does this saying go?'

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[1] *Loko, lujjati.* *Cf. K.S.* iii, 887, *n.* 4; *supra*, § 68; *infra*, § 116 (for Ānanda's explanation).

[2] *Cf. K.S.* ii, 9 for another of this name.

[3] *Chinna-papañca.* *Vaṭuma=taṇhā-vaṭuma.* *Comy.*

'What is transitory[1] by nature, Ānanda, is called "the world" in the Ariyan discipline. And what, Ānanda, is transitory by nature? The eye, Ānanda, is transitory by nature . . . objects . . . tongue . . . mind is transitory by nature, mind-states, mind-consciousness, mind-contact, whatsoever weal or woe or neutral state experienced arises owing to mind-contact,—that also is transitory by nature. What is thus transitory, Ānanda, is called "the world" in the Arivan discipline.'

§ 85 (2). *Void.*

Then the venerable Ānanda . . . said thus to the Exalted One:—

'"Void[2] is the world! Void is the world!" is the saying, lord. Pray, lord, how far does this saying go?'

'Because the world is void of the self, Ānanda, or of what belongs to the self,[3] therefore is it said "Void is the world." And what, Ānanda, is void of the self or what belongs to the self?

Eye . . . objects . . . eye-consciousness and the rest are void of the self. That is why, Ānanda, it is said "Void is the world."'

§ 86 (3). *In brief.*

. . . Seated at one side the venerable Ānanda said to the Exalted One:—

'Well for me, lord, if the Exalted One would teach me a teaching in brief, hearing which teaching from the Exalted One I might dwell solitary, remote, earnest, ardent and aspiring.'

'Now what think you, Ānanda? Is the eye permanent or impermanent?' (*the rest as in* § 32 *down to* 'there is no hereafter').

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[1] *Paloka-dhamma=bhijjanaka, Comy.*, and at *Par. Jot., Comy.* 506, *palokinaŋ jarāmaraṇehi palujjana-dhammaŋ. Cf. S.* iii, 167 (*K.S.* iii, 143 *n.*).

[2] *Cf. Pts. of Controv.*, 58, 62: *V.M.* ii, 653; *Buddhism* (Mrs. Rhys Davids), 52.

[3] *Attaniya. Comy. attano santakena parikkhārena—i.e.*, void of any property belonging to the self.

§ 87 (4). *Channa.*

Once the Exalted One was staying near Rājagaha in Bamboo Grove, at the Squirrels' Feeding-ground.

Now at that time the venerable Sāriputta, the venerable Cunda,[1] the Great and the venerable Channa,[2] were staying on Vulture's Peak.

At that time the venerable Channa was sick, afflicted, stricken with a sore disease.

Then the venerable Sāriputta, at eventide rising from his solitude, went to visit the venerable Cunda, and on coming to him said:

'Let us go, friend Cunda, to visit the venerable Channa and ask about his sickness.'

And the venerable Cunda the Great assented, saying, 'Very well, friend.'

So they two went to visit the venerable Channa, and on reaching him sat down on a seat made ready. On sitting down the venerable Sāriputta said to the venerable Channa:

'Well, friend, I hope you are bearing up. I hope you are enduring. Do your pains abate and not increase? Are there signs of their abating and not increasing?'[3]

'No, friend Sāriputta. I am not bearing up. I am not enduring. Strong pains come upon me. They do not abate. There is no sign of their abating, but of their increasing.

Just as if, friend, a strong man[4] with a sharp-pointed sword were crashing into my brain, just so, friend, does the strong rush of vital air torment my brain. No, friend, I am not bearing up, I am not enduring.

Just as if, friend, a skilful butcher or butcher's 'prentice with a sharp butcher's knife were ripping up my belly, even

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[1] Younger brother of Sāriputta and one of the chief elders. *Cf. Brethren*, 119.

[2] *Comy.* says it is not the Channa (master of his horse) of the Buddha's 'forthgoing' (*cf. K.S.* iii, 11 *n.*) but another. *Cf. M.* ii, 193; iii, 266.

[3] *Cf. supra*, § 74.

[4] The stock epithets for unbearable pain. *Cf. M.* i, 243 (trans. in my *Some Sayings of the Buddha*, p. 20 *ff.*).

so strong, friend, are the winds that rack my belly. No, friend, I am not bearing up, I am not enduring.

Just as if, friend, two strong men should lay hold of some weaker man, seizing him each by an arm, and should scorch and burn him in a pit of glowing charcoal, even so scorching, friend, is the burning in my body. No, friend, I am not bearing up, I am not enduring. Strong pains come upon me. They do not abate. There is no sign of their abating, but of their increasing. I'll use the knife,[1] friend Sāriputta! I wish to live no longer.'

'Let not the venerable Channa use the knife. Let the venerable Channa bear up. We want the venerable Channa to bear up. If the venerable Channa has no proper food, I will search for proper food for him. If the venerable Channa has no proper medicine, I will search for proper medicine for him. If he has no fit attendants, I will wait on the venerable Channa. Let not the venerable Channa use the knife. Let him bear up. We want the venerable Channa to bear up.'

'No, friend Sāriputta. I am not without proper food. I have it. I am not without proper medicine. I have it. I am not without fit attendants. I have them. I myself, friend, waited on the Master for many a long day with service that was delightful, not tedious. That, friend, is the proper thing for a disciple to do. "In so far as he served the Master with a service that was delightful, not tedious, blameless[2] (must be accounted) the brother Channa's use of the knife": so should you uphold, friend Sāriputta.'

'We would ask a question of the venerable Channa on a

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[1] *Cf. K.S.* i, 150 *n.*; iii, 105 *n.* I have discussed the ethics of suicide at some length in an article in the *Buddhist Annual of Ceylon*, 1922, and with reference to this episode. *Cf.* in this connexion, Edmunds, *Buddhist and Christian Gospels*, ii, 58, where I think he is wrong in regarding the deed as a sacrifice, for he misses the point of the Master's reply.

[2] *Anupavajjaṃ*. Here *Comy.* says *anupavattikaṃ appaṭisandhikaṃ* (not irremediable). See the Master's pronouncement at the end of the section.

certain point, if the venerable Channa gives permission for questioning and expounding.'

'Ask, friend Sāriputta. Hearing we shall understand.'

'Now as to eye, friend Channa, eye-consciousness and states cognizable by eye-consciousness,—do you regard it thus: "This is mine. This am I. This is my self"? As to ear, nose, tongue, body, mind, mind-states,—do you so regard them, friend Channa?'

'As to eye . . . and the rest, friend Sāriputta, I regard them all thus: "This is not mine. This is not I. This is not my self."'

'Now, friend Channa, as to things cognizable by eye-consciousness that is in the eye,—seeing what, comprehending what, do you regard those things as not yours, not you, not your self? So also as regards ear, nose, tongue and the rest Also as regards mind-states cognizable by mind-consciousness that is in mind,—seeing what, comprehending what do you so regard them?'

'Seeing ceasing to be, comprehending ceasing to be, friend Sāriputta, do I so regard them.'

At these words the venerable Cunda the Great[1] thus addressed the venerable Channa:

'Wherefore, friend Channa, you ought to ever bear in mind the teaching of that Exalted One, to wit:—"In him that clingeth,[2] there is wavering. In him that clingeth not, wavering is not. Where is no wavering, there is calm. Where is calm, there is no bent. Where is no bent, there is no wrong practice.[3] Where is no wrong practice, there is no vanishing and reappearing.[4] If there be no vanishing and reappearing, there is no here nor yonder nor yet midway. That is the end of Ill."'

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[1] *Comy.* remarks that Sāriputta was aware, in spite of this reply, of the fact that Channa was still unperfected, but made no remark thereon, while Cunda, with the intention of testing him, gave him this sermon.

[2] To *taṇhā-māna-diṭṭhi*. *Comy.* 'As you feel your pains you waver, therefore you are still unconverted,' says the elder.

[3] *Agati-gati.*

[4] *Cut' upapāto,* in successive rebirths.

Thereupon the venerable Sāriputta and the venerable Cunda the Great, when this discourse was uttered, rose from their seats and went away.

But the venerable Channa, not long after the going of those venerable ones, used the knife.[1]

Now the venerable Sāriputta came to see the Exalted One, saluted him and sat down at one side. So seated the venerable Sāriputta said to the Exalted One:—

'Lord, the venerable Channa has used the knife. What is his rebirth? What is his attainment?'

'Was it not face to face with you, Sāriputta, that the brother Channa declared that no blame attached to him?'

'Yes, lord. But there is a village of the Vajjis called Pubbavijjhanam, and there dwell clansmen of the venerable Channa, who are friends and dear comrades to him, clansmen who are to be blamed.'[2]

'True, Sāriputta. There are these clansmen, friends and dear comrades of the brother Channa, who are to be blamed. Nevertheless, Sāriputta, I am not one to reproach him, saying "He is to blame." For whoso, Sāriputta, lays down one body and takes up another body, of him I say "He is to blame." But it is not so with the brother Channa. Without reproach was the knife used by the brother Channa. So should you maintain, Sāriputta.'

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[1] 'Severed his wind-pipe. But that very moment fear overcame him and warning of his doom (*gati-nimittaŋ*). So, conscious of his unconverted state, he quickly applied insight, mastered the activities, attained Arahantship, and made an end of life and craving (*sama-sisiŋ hutvā*) and was so released.' The facts could not have been known, and it seems a rather desperate effort to work up a satisfactory reason for this supposed attainment. *Cf. Comy.* on v. 381 of *Dhammapada*, the case of Vakkhali.

[2] *Upavajjana-kulāni. Comy.* explains by *upasañkamitabba-kulāni*, they have to be visited, and the constant intercourse with laymen was forbidden. They are to blame for this, not the elder.

§ 88 (5). *Puṇṇa.*

Then the venerable Puṇṇa[1] came to see the Exalted One.... Seated at one side the venerable Puṇṇa said to the Exalted One:—

'Well for me, lord, if the Exalted One would teach me a teaching in brief, hearing which teaching from the Exalted One I might dwell solitary, remote, earnest, ardent and aspiring.'

'There are objects,[2] Puṇṇa, cognizable by the eye, objects desirable, pleasant, delightful and dear, passion-fraught, inciting to lust. If a brother be enamoured of such, if he welcome them, persist in clinging to them, so enamoured, so persisting in clinging to them, there comes a lure upon him. The arising of the lure, Puṇṇa, is the arising of Ill. So I declare.

There are sounds, Puṇṇa, cognizable by the ear . . . scents cognizable by the nose . . . savours cognizable by the tongue . . . things tangible cognizable by the body. Moreover, Puṇṇa, there are mind-states cognizable by the mind, states desirable, pleasant, delightful and dear, passion-fraught, inciting to lust. If a brother be enamoured of such . . . there comes a lure upon him. The arising of the lure, Puṇṇa, is the arising of Ill. So I declare.

But there are objects, Puṇṇa. . . . If a brother be not enamoured of such, if he welcome them not, persist not in clinging to them, thus not enamoured, thus not persisting in clinging to them, the lure comes to cease. The ceasing of the lure, Puṇṇa, is the ceasing of Ill. So I declare.

(*The same for* mind and mind-states.)

Now, Puṇṇa, after being instructed by me with this teaching in brief, tell me in what district you will be dwelling.'

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[1] For Puṇṇa see *M.* iii, 267 (*J.P.T.S.*, 1887, p. 23): *Brethren*, 70-1; Poussin, *Bouddhisme*, p. 275 *ff.*; Burnouf, Introduction to *Bouddhisme Indien*, p. 235 *ff.* (*Légende de Purṇa*); *Divyāvadāna*, 37-9. It is possible he is the Puṇṇa Mantāni-putta who was one of the ten great disciples. *Cf. K.S.* iii, 89.

[2] *Cf. supra*, § 63.

'There is a district, lord, called Sunāparanta.[1] That is where I shall be dwelling.'

'Hotheaded, Puṇṇa, are the men of Sunāparanta. Fierce, Puṇṇa, are the men of Sunāparanta. If the men of Sunāparanta abuse and revile you, Puṇṇa, how will it be with you?'[2]

'If the men of Sunāparanta abuse and revile me, lord, I shall feel thus of them: "Kindly indeed are the men of Sunāparanta. Very kindly are the men of Sunāparanta in that they do not smite me a blow with their hands." That is how it will be with me, then, O Exalted One. That is how it will be with me then, O Happy One.'

'But if, Puṇṇa, those men of Sunāparanta smite you a blow with their hands, how will it be with you then, Puṇṇa?'

'Why in such case, lord, this is how it will be with me: "Kindly indeed, very kindly are these men of Sunāparanta, in that they do not throw clods of earth at me." That is how it will be with me, O Exalted One. That is how it will be with me, O Happy One.'

'But suppose, Puṇṇa, that they throw clods at you. What then?'

'If they do so, lord, I shall think: "Kindly indeed, very kindly are these men of Sunāparanta, in that they do not beat me with a stick. . . ."'

'But if they do beat you with a stick, Puṇṇa. What then?'

'Then, lord, I shall think them kindly for not striking me with a sword. . . .'

'But if they do, Puṇṇa, what then?'

'I shall think them kindly, lord, for not slaying me with a sharp sword. . . .'

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[1] Burnouf, *op. cit.*, p. 252 *n.* (who translates the whole *sutta*), discusses the situation of this place. Aparantaka is mentioned at *Mahāvaṃsa*, P.T.S. (Geiger), p. 85.

[2] *Tatra te kinti bhavissati.* We might translate 'what will you think?' *Cf. tatra me evaṃ ahosi,* 'thus it occurred to me.'

This graduated scale of ill-treatment follows the stock formula for such cases. *Cf.* the Buddha's advice to Phagguna at *M.* i, 124.

'But suppose they do so slay you, Puṇṇa.'

'Then, lord, I shall think: "There are disciples of that Exalted One who, when tormented by,[1] ashamed of, disgusted with, body and life, have resort to stabbing themselves.[2] Now I have come by a stabbing that I never sought." That is how it will be with me, O Exalted One. That is how it will be with me, O Happy One.'

'Well said! Well said, Puṇṇa! Possessed of such self-control as this, you will be well able to dwell in the district of the folk of Sunāparanta. So now, Puṇṇa, do what you think it time for.'[3]

Thereupon the venerable Puṇṇa welcomed the words of the Exalted One, and took pleasure therein, and rising from his seat he saluted the Exalted One by the right. Then he set his lodging in order, and taking bowl and robe went off on his wanderings to the district of Sunāparanta. And so wandering on, reached it, and there the venerable Puṇṇa stayed in the district of Sunāparanta.

And during that rainy season the venerable Puṇṇa established in the Norm as many as five hundred devotees. In that same rainy season he realized the threefold knowledge. In that same rainy season he passed finally away.

Now a number of brethren came to the Exalted One. . . . Seated at one side those brethren said to the Exalted One:—

'Lord, that clansman named Puṇṇa, who was taught with a teaching in brief by the Exalted One, is dead. What is his rebirth? What is his attainment?'

'A sage, brethren, was Puṇṇa the clansman. He lived in accordance with the Norm. He did not hurt me with disputings about the Norm. Puṇṇa, brethren, has passed finally away.'[4]

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[1] *Aṭṭiyamānā.* Text has wrongly *atthiyamānā.*

[2] Contrary to the ordinances of Vinaya. The Sanskrit version which Burnouf (*Story of Purṇa*) translates has 'take poison, hang themselves, cast themselves down from precipices': but for the next sentence, 'I shall think them kind for delivering me from this "excrementitious" body.'

[3] *Yassa dāni tvaŋ kālaŋ maññasi.* The usual formula of dismissal.

[4] The same words are said of Suppabuddha, the leper, at *Udāna,* v, 3.

§ 89 (6). *Bāhiya.*

Then the venerable Bāhiya[1] came to see the Exalted One. . . . Seated at one side the venerable Bāhiya said to the Exalted One:—

'Well for me, lord, if the Exalted One would teach me a teaching in brief, hearing which teaching from the Exalted One I might dwell solitary, remote, earnest, ardent and aspiring.'

'Now what think you, Bāhiya? Is the eye permanent or impermanent?'

(*Question and answer as before*). . . . 'So seeing the well-taught Ariyan disciple . . . realizes "there is no hereafter."'

Then the venerable Bāhiya was delighted with the words of the Exalted One . . . rose from his seat and went away.

Then the venerable Bāhiya, dwelling solitary, remote, earnest, ardent and aspiring, in no long time attained that goal for which the clansmen rightly leave home for the homeless life, even that unrivalled goal of righteous living; attained it even in that very life, and knowing it for himself, realizing it for himself, abode therein, so that he came to know: 'Destroyed is rebirth, lived is the righteous life, done is the task, for life in these conditions there is no hereafter.'

And the venerable Bāhiya was yet another of the Arahants.

§ 90 (7). *Passion* (i).

Passion,[2] brethren, is a disease. Passion is an imposthume. Passion is a dart. Therefore, brethren, the Tathāgata abides passionless and unwounded.

Wherefore, brethren, if one should so desire, he also might abide passionless and unwounded. He should have no conceit[3] of being the eye, in the eye, or by way of the eye. He

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[1] *Cf. Udāna*, i, 10, where a brother of this name was called Dārucīriya, because he wore a dress of bark.

[2] Here *ejā*, says *Comy.*, is a name for *taṇhā* in its meaning of 'transience' (*cal' aṭṭhena*), *i.e.* as motion opposed to calm dispassion. It is *gaṇḍa* because of its corruption. It is *sallaṃ* because it slays.

[3] *Na maññeyya.* The whole as in § 30 *supra*.

should not imagine: 'I have an eye.' He should have no such conceit of objects . . . of eye-consciousness . . . of eye-contact . . . of the weal or woe or neutral state experienced owing to eye-contact. He should have no conceit of being that, or in that, or by way of that, thinking: 'That is mine.'

So also of ear, nose, tongue, body, mind-states, mind-consciousness, mind-contact, of the weal or woe or neutral state experienced owing to mind-contact. He should have no conceit of being that, or in that, or by way of that.

He should have no conceit of being the all or in the all or by way of the all. He should not think 'The all is mine.'

Thus having no such conceits, he grasps not at anything at all in the world. Being free from grasping he is not troubled. Being untroubled, he is himself by himself set free. Thus he realizes: 'Destroyed is rebirth. Lived is the righteous life. Done is the task. For life in these conditions there is no hereafter.'

§ 91 (8). *Passion* (ii).[1]

(*The same down to* 'Thinking "That is mine."')

Whatever conceit, brethren, one has, and by whatsoever means and in whatsoever way, in thinking: 'it is mine,' therein is instability. The world delights in becoming because it is based on change, because it is entangled in becoming. So also of tongue and the rest . . . and mind.

Even up to the sphere of the factors of existence and the elements one should have no conceit of being that or in or by way of that, no conceit of 'That is mine.' Thus having no conceits, one grasps at nothing at all in the world. Not grasping, he is not troubled. Not being troubled, he himself is by himself set free. So that he realizes . . . 'There is no hereafter.'

§ 92 (9). *Duality* (i).

I will show you a dual thing, brethren. Do ye listen to it. What is a dual thing, brethren?

Eye and object, ear and sound, nose and scent, tongue

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[1] *Cf. supra*, § 31.

and savour, body and tangibles, mind and mind-states,—that, brethren, is called a dual. He who should say: 'Rejecting this dual, I will proclaim another dual,'—it would be mere talk on his part, and when questioned he could not make good his boast, and further would come to an ill pass. Why so? Because, brethren, it would be beyond his scope.[1]

§ 93 (10). *Duality*[2] (ii).

Owing to a dual (thing), brethren, consciousness comes into being. And what, brethren, is that dual owing to which consciousness comes into being?

Owing to the eye and objects arises eye-consciousness. The eye is impermanent, changing, its state is 'becoming otherness.'[3] So also are objects. Thus this dual, mobile and transitory, impermanent, changing,—its state is 'becoming otherness.'

Eye-consciousness is impermanent, changing, its state is 'becoming otherness.' That condition, that relation of the uprising of eye-consciousness,—they also are impermanent, changing, their state is 'becoming otherness.' This eye-consciousness, arising as it does from an impermanent relation,—how could it be permanent?

Now the striking together, the falling together, the meeting together of these three things,—this, brethren, is called 'eye-contact.' Eye-contact is impermanent, changing, its state is 'becoming otherness.' That condition, that relation of the uprising of eye-contact,—they also are impermanent. . . . This eye-contact, arising as it does from an impermanent relation,—how could it be permanent?

Contacted, brethren, one feels. Contacted, one is aware. Contacted, one perceives. Thus these states also are mobile and transitory, impermanent and changing. Their state is 'becoming otherness.'

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1 *Cf. supra*, § 23.

2 *Cf. M.* i, 111; *Buddh. Psych.*, p. 64.

3 *Aññathā-bhāvin.* I borrow the translation of this term from Mrs. Rhys Davids.

So also as regards the ear. Owing to ear and sounds arises hearing. Owing to nose and scents arises the sense of smell. Owing to tongue and savours arises taste. Owing to body and tangibles arises body-consciousness (the sense of touch). Owing to mind and mental states arises mind-consciousness. Mind is impermanent and changing, its state is 'becoming otherness.' So also of mind-states. Thus this dual thing, mobile and transitory . . . (*as above*). . . .

Contacted, brethren, one feels. Contacted one is aware. Contacted, one perceives. Thus these states also are mobile and transitory, impermanent and changing. Their state is 'becoming otherness.'

Thus, brethren, owing to a dual, consciousness comes into being.

5. The Chapter of the Six

§ 94 (1). *Including*[1] (*the sixfold sense-sphere*) (i).

There are these six spheres of contact, brethren, which are untamed, unguarded, unwatched, unrestrained, bringers of Ill. What six?

The eye, brethren . . . the tongue . . . the mind, and the rest are untamed . . . bringers of Ill.

There are these six spheres of contact, brethren, which are well tamed, well guarded, well watched, well restrained, bringers of happiness. What six?

The eye . . . the tongue . . . the mind and the rest. . . .

Thus spake the Exalted One. . . . Then the Master added this further:—

He meets with Ill, brethren, who hath not tamed
The sixfold impact of the sphere of sense.
They who have learned the mastery of these,
With faith for comrade,—they dwell free from lust.

Beholding with the eye delightful things
Or things unlovely, let him restrain his bent
To lust for loveliness; and let him not
Corrupt his heart with thoughts of 'O 'tis dear.'

[1] *Saŋgāyha*. *Cf. infra*, §§ 135-6.

And when, again, sounds sweet or harsh he hears,
Not led astray by sweetness, let him check
The error of his senses. Let him not
Corrupt his heart with thoughts of ' O 'tis sweet.'

If some delightful fragrance meet the nose,
And then again some foul malodorous stench,
Let him restrain repugnance for that stench,
Nor yet be led by lust for what is sweet.

Should he taste savours that are sweet and choice,
And then again what's bitter to the tongue,
He should not greedily devour the sweet,
Nor yet show loathing[1] for the bitter taste.

By pleasures' impact not inebriate,
Nor yet distracted by the touch of pain,
To pain and pleasure both indifferent
Let him be free from likings and dislikes.

Obsessed (by lusts) are others:[2] so obsessed
They know and so they fare. But he dispels
All the world's vulgar fashionings of mind,[3]
And treads the path renunciation-bound.[4]

By contact of these six, if mind be trained,
The heart is never shaken any more.
O'ercome these two, O brethren,—lust and hate.
Pass ye beyond the bounds of birth and death.

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[1] *Virodhaŋ asādūsu no padaŋ saye* (? *padaŋsaye, padassaye*). I do not understand *padaŋ saye*, though the meaning of the line is clear. *Comy.* is silent and no variants appear in the text. I read *pa-dassaye* (*daŋseti*).

[2] *Papañca-saññā itarītarā narā.* I have mistranslated this couplet in my book *Some Sayings of the Buddha*, p. 229, verse 7. Of *itarītarā* *Comy* says *lāmakā sattā* (mean worldlings) *vatthuŋ upagacchanti.* For *papañca* (*idée fixe*) see *Brethren*, pp. 246, 328, 343: *Dialog.* ii, 312 and *n.*

[3] *Sabbaŋ geha-sitaŋ* (=*geha-nissitaŋ vitakkaŋ. Comy.*), 'connected with the household life.'

[4] *Nekkhamma-sitaŋ.*

§ 95 (2). *Including* (ii).

Then the venerable Mālunkya's Son[1] came to see the Exalted One. . . . Seated at one side the venerable Mālunkya's Son said to the Exalted One:—

'Well for me, lord, if the Exalted One would teach me a teaching in brief, hearing which teaching from the Exalted One, I might dwell solitary, remote, earnest, ardent and aspiring.'

'Now herein, Mālunkya's Son, what am I to say to the younger brethren if (as in your case), when you are a broken-down old man, aged, far gone in years, come to life's end, you ask for instruction in brief ?'[2]

'Although, lord, I am a broken-down old man, aged, far gone in years, come to life's end, yet, lord, let the Exalted One teach me a teaching in brief. Let the Happy One teach me a teaching in brief. Surely I could understand the meaning of the Exalted One's words. Surely I should become an heir[3] to the Exalted One's words.'

'Now what think you, Mālunkya's Son ? Those objects cognizable by the eye, objects not seen, never seen before, which you see not now nor wish to see,—have you desire, lust and fondness for them ?'

'Surely not, lord.'

'Those sounds cognizable by the ear . . . scents cognizable by the nose . . . savours cognizable by the tongue . . . those tangibles cognizable by the body. . . . Those mind-states cognizable by the mind, states not cognized, never before

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[1] For Mālunkya's Son (Text has *Mālukya*, but *Comy. Mālunkya*) see *Brethren*, 212; *M.* i, § 63; *A.* ii, 248. Again, at *Brethren*, 307, the stanzas summing up the teaching of the present section are given in full. Mrs. Rhys Davids has given so fine a rendering of them that I have ventured to include them here instead of my own.

[2] As in the passage at *A.* ii, 248, where he is given a teaching on *tanhā*, *Comy.* says this brother had in his youth neglected the detailed teaching and fallen back. Yet now he asks for a comprehensive view of it How can such a practice be advised to the young ? The Master speaks thus both to depreciate and encourage him.

[3] *Dāyāda.*

cognized, which you cognize not now nor wish to do so,—have you desire, lust and fondness for them ?'

'Surely not, lord.'

'Herein, then, of those things seen, heard, imagined, cognizable. in what is seen you will have only the seen. In what is heard you will have only what is heard. In the imagined you will have only what is imagined. In the cognized you will have only what is cognized. Thus you will have no "thereby." As you will have no "thereby," you will have no "therein." As you, Mālunkya's Son, will have no "therein," it follows that you will have no "here" or "beyond" or "midway between."[1] That is the end of Ill.'

'Indeed, lord, I understand in full the meaning of what the Exalted One has spoken in brief :—[2]

Sight of fair shape bewildering lucid thought,
If one but heed the image sweet and dear,
The heart inflamed in feeling doth o'erflow,
And clinging stayeth. Thus in him do grow
Divers emotions rooted in the sight,
Greed and aversion, and the heart of him
Doth suffer grievously. Of him we say,—
Thus heaping store of pain and suffering—
"Far from Nibbāna"

Sound, smell, taste, touch, bewildering lucid thought,
If one but heed the image sweet and dear,
The heart inflamed in feeling doth o'erflow,
And clinging stayeth. Thus in him do grow
Divers emotions rooted in the sense,
Greed and aversion: and the heart of him
Doth suffer grievously. Of him we say,—
Thus heaping store of pain and suffering—
"Far from Nibbāna."

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[1] *Cf. supra*, § 87. That is, birth in this world, or that beyond, or the intermediate state: as you will have no grounds for *rāga, dosa, moha.*

[2] Here Mālunkya's Son sums up the teaching, just given, in verses of his own, which the Master repeats with approval. In the last stanza of the English version, as in the second, the separate verses of the Pāli are combined.

Object, idea, bewildering lucid thought,
If one but heed the image sweet and dear,
The heart inflamed in feeling doth o'erflow,
And clinging stayeth. Thus in him do grow
Divers emotions rooted in idea,
Greed and aversion: and the heart of him
Doth suffer grievously. Of him we say,—
Thus heaping store of pain and suffering—
"Far from Nibbāna."

He who for things he sees no passion breeds,
But mindful, clear of head, can suffer sense,
With uninflamèd heart, nor staying clings:
And, as he sees, so normally he feels:—
For him no heaping up, but minishing.
Thus doth he heedfully pursue his way.
Of him, building no store of ill, we say—
"Near is Nibbāna."

He who for things he hears, or smells, or tastes,
Or for things touched and felt no passion breeds,
But mindful, clear of head, can suffer sense
With uninflamèd heart, nor staying clings:
And as he hears, or smells, or tastes, is touched,
Or doth perceive, so normally he feels:—
For him no heaping up, but minishing:
Thus doth he heedfully pursue his way.
Of him, building no store of ill, we say—
"Near to Nibbāna."

Indeed, lord, I understand in full the meaning of what the Exalted One has spoken in brief.'

'Well said! Well said, Mālunkya's Son! Well indeed do you understand in full the meaning of what I have spoken in brief:—

Sight of fair shape bewildering lucid thought . . . (*as above*) . . .
Of him, building no store of ill, we say—
"Near to Nibbāna."

That is how, Mālunkya's Son, you should regard in full the meaning of what I have said in brief.'

Thereupon Mālunkya's Son welcomed what was said by the Exalted One and took pleasure therein. And he rose from his seat, saluted the Exalted One by the right and went away.

And the venerable Mālunkya's Son, dwelling solitary, remote, earnest, ardent and aspiring, in no long time attained that goal for which the clansmen rightly leave home for the homeless life, even that unrivalled goal of righteous living, attained it in that very life, and knowing it for himself abode therein, so that he came to know: 'Destroyed is rebirth, lived is the righteous life, done is the task, for life in these conditions there is no hereafter.'

And the venerable Mālunkya's Son was yet another of the Arahants.

§ 96 (3). *Falling back.*[1]

I will teach you, brethren, of one whose nature is to fall back, and of one whose nature is not to fall back: also the six[2] stations of the conqueror.

And how, brethren, is one of a nature to fall back?

Herein, brethren, at sight of an object, evil, unprofitable states arise in a brother, memories and plans,[3] akin to the fetters that bind. If a brother welcomes that object, rejects it not, puts it not away, wipes it not out, does not make it go to utter destruction, thus should a brother understand of it: 'In profitable states I fall back. This was called by the Exalted One "falling back."'

Then again, brethren, on tasting a savour with the tongue . . . on cognizing a mind-state with the mind, evil unprofitable states arise in a brother, memories and hopes akin to the fetters that bind. If a brother welcomes that state, rejects it not, puts it not away, wipes it not out, does not make it go to utter destruction, thus should he understand

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[1] *Parihānaṃ*. *Cf. K.S.* ii, 139.

[2] Usually eight. *Cf. infra*, § 150.

[3] *Sara-saṅkappā*. *Comy.* '*Ettha saranti ti sarā dhāvanti ti attho.* *Cf. infra*, § 203.

of it: 'I am falling back in profitable states. This was called by the Exalted One "falling back."' Such, brethren, is one whose nature is to fall back.

And how, brethren, is one of a nature not to fall back?

Herein, brethren, at sight of an object, evil, unprofitable states arise in a brother, memories and hopes akin to the fetters that bind. If a brother welcomes not that object, rejects it, puts it away, wipes it out, makes it go to utter destruction, thus should he understand of it: 'In profitable states I am not falling back. This was called by the Exalted One "not falling back."'

So also on tasting a savour with the tongue . . . on cognizing a mind-state with the mind. . . . If a brother welcomes not that state, puts it away . . . thus should he understand of it: 'I am not falling back in profitable states. . . .'

And what, brethren, are the six stations of mastery?

Herein, brethren, on seeing an object with the eye evil unprofitable states do not arise in a brother, memories and hopes akin to the fetters that bind. In such case, brethren, thus should a brother understand: 'Mastered is this sense-sphere. This was called "a station of mastery" by the Exalted One.'

And the same is to be said of the tongue and mind.

These, brethren, are called 'the six stations of mastery.'

§ 97 (4). *Dwelling heedless.*

At Sāvatthī was the occasion (of this discourse). . . .

I will teach you, brethren, of the one who dwells heedless, and of the one who dwells earnest. Do ye listen to it.

And how, brethren, does one dwell heedless?

In him, brethren, who dwells with the faculty of sight uncontrolled, the heart is corrupted by objects cognizable by the eye. In him whose heart is corrupted there is no delight. Without delight there is no joy. Where joy is not, there is no calm. Without calm one dwells in sorrow. The sorrowful man's heart is not composed. When the heart is

not composed, one has not clear ideas.[1] Through not having clear ideas he is reckoned as one who dwells heedless.

And it is the same with regard to the faculties of taste and mind.

And how, brethren, does one dwell in earnest ?

In him, brethren, who dwells with the faculty of sight controlled the heart is not corrupted by objects cognizable by the eye. In him whose heart is not corrupted delight is born. In one delighted joy is born. When one is joyful the body is calmed. He whose body is calmed feels at ease. Composed is the heart of him who is at ease. When the heart is composed one's ideas are clear. Through having clear ideas one is reckoned as one who dwells earnest. And it is the same with regard to the faculty of taste and touch.[2]

Thus, brethren, is one a dweller in earnestness.

§ 98 (5). *Restraint.*

I will teach you, brethren, restraint and lack of restraint. Do ye listen to it. And how, brethren, is one unrestrained ?

There are, brethren, objects cognizable by the eye, objects desirable, pleasant, delightful and dear, passion-fraught, inciting to lust. If a brother be enamoured of them, if he welcome them, if he persist in clinging to them, thus should he understand: 'I am falling back in profitable states. This was called "falling back" by the Exalted One.'

There are, brethren, savours cognizable by the tongue . . . mental states cognizable by the mind, states desirable, pleasant, delightful and dear . . . (*as before*). . . . Thus, brethren, is one unrestrained.

And how, brethren, is one restrained ?

There are objects cognizable by the eye. . . . If a brother be not enamoured of them, if he welcome them not, . . . thus should he understand: 'I am not falling back in profitable states. This was called "not falling back" by the Exalted One.' Thus, brethren, is one restrained.

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[1] *Dhammā na pātubhavanti.* 'Things are not evident.' *Comy. Samatha-vipassanā dhammā na uppajjanti.*

[2] *Kāyindriya.*

§ 99 (6). *Concentration.*

Practise concentration,[1] brethren. A brother of concentrated mind knows things as they really are. And how does he so know ?

He knows, as it really is, that the eye is impermanent . . . that eye-consciousness . . . eye-contact . . . the weal or woe or neutral state experienced, which arises owing to eye-contact,—that also he knows, as it really is, to be impermanent. Mind and mind-states, mind-consciousness, mind-contact, the weal or woe or neutral state,—that also he knows, as it really is, to be impermanent.

Do ye practise concentration, brethren. A brother of concentrated mind knows things as they really are.

§ 100 (7). *Solitude.*

Apply yourselves, brethren, to solitude. A brother who is solitary knows things as they really are. And how does he so know ?

(*As above.*) . . .

§ 101 (8). *Not yours*[2] (i).

'What is not of you, brethren, put it away. Putting it away will be for your profit and welfare.

And what, brethren, is not of you ?

The eye, brethren, is not of you. Put it away. Putting it away will be for your profit and welfare.

Objects are not of you . . . eye-consciousness . . . eye-contact . . . that weal or woe or neutral state experienced, which arises owing to eye-contact. . . .

Tongue is not yours . . . mind, mind-states, and the rest, are not yours. Put them away. Putting them away will be for your profit and welfare.

Just as if, brethren, a man should gather, burn or do what he likes with all the grass, all the sticks, branches and stalks

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[1] *Samādhi* = *citt' ekaggatā. Comy.*

[2] As at *K.S.* iii, 31 for the *khandhas.*

in this Jeta Grove, pray would he say "This man is gathering, is burning *us*, doing what he pleases with *us*"?'

'Surely not, lord.'

'Why not?'

'Because, lord, this is not our self, nor of the nature of self.'

'Even so, brethren, the eye is not of you. Put it away. Putting it away will be for your profit and welfare. Objects and the rest are not of you. Put them away. Putting them away will be for your profit and welfare.'

§ 102 (9). *Not yours* (ii).

(*The same as the above without the simile.*)

§ 103 (10). *Uddaka.*

It was Uddaka,[1] brethren, the son of Rāma, who spoke these words:

Lo! Versed in lore,[2] all-conqueror am I!
'Tis I that have dug out the root of Ill,[3]
Not rooted out before.

As to that, brethren, Uddaka, son of Rāma, though unversed in lore, exclaims: 'Versed in lore am I.' Though he was no conqueror of all, he exclaims: 'All-conqueror am I.'

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[1] *Cf. M.* i, 165. He was the teacher whom Gotama followed on his way to enlightenment. Dissatisfied with his doctrine, he left him as he had left Āḷāra.

[2] *Jātu vedagu. Jātu* is a doubtful word, used as an adverb. Sanskrit dictionaries derive it from *jantu* (man), and it generally means 'ever,' 'surely.' Possibly it is for *jānātu* ('take notice'), as I translate here. *Cf. K.S.* i, 178 *n. Comy.* has *ekaŋsena vedagū, veda-saṅkhātena ñāṇena ñeyyesu gato, paṇḍit' asmi.*

Idaŋ: See here! Ecce! *Idaŋ jātu*, the Oyez of the town-crier.

[3] *Gaṇḍa-mūlaŋ=dukkha-mūlaŋ. Comy. Cf. Dhp.* 60, *taṇhāya mūlaŋ khanatha. Gaṇḍa* means 'root' or 'stalk' as well as 'boil,' in which sense the Buddha interprets. Text reads *palikhitaŋ*, but *Comy.* has *apalikhitaŋ*, expl. as *apalikhataŋ*. We must read *palikhataŋ*, as in the repetition below, for the sake of the metre, but the Buddha's quotation seems to favour *apalikhataŋ* in the *gāthā*, and I have translated accordingly.

Though the root of Ill was not uprooted, yet he exclaims: 'I have dug out the root of Ill, not rooted out before.'

Now herein, brethren, a brother would be right in saying:

> Lo! Versed in lore, all-conqueror am I!
> 'Tis I that have dug out the root of Ill,
> Not rooted out before.

And how, brethren, is a brother versed in lore?

In so far as he understands, as they really are, the arising, the destruction, the satisfaction, the misery, the way of escape from the sixfold sphere of sense,—that is how a brother is versed in lore.

And how, brethren, is a brother all-conqueror?

In so far as he sees, as they really are, the arising, . . . the way of escape from the sixfold sphere of sense, he is freed without grasping. That is how a brother is all-conqueror.

And how, brethren, is a brother one who has dug out the root of Ill, that imposthume not rooted out before?

'Imposthume,' brethren, is a term for this body, of the four elements compounded,[1] of parents sprung, on rice and gruel fed, impermanent, of a nature to be worn away, pounded away,[2] broken and scattered. 'Root of the imposthume,' brethren, is a term for craving. When a brother has rooted out craving, cut it down at the root, made it like a palm-tree stump, made it something that has ceased to be, so that it cannot grow up again in future time,—that, brethren, is how a brother has rooted up the root of the imposthume, never rooted out before.

It was Uddaka, Rāma's son, brethren, who said these words. . . .

But a brother (who has dug out the root of craving) might well indeed exclaim:

> 'Lo! Versed in lore, all-conqueror am I!
> 'Tis I that have dug out the root of Ill,
> Not rooted out before.'

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[1] *Cf. Dialog.* i, 87 and *n.*; *infra,* xli, 5; *S.* v, 369.

[2] *Comy.* describes the shampooing (*sambāhana*) of the body from childhood onwards, which wears it gradually away (*tanu-vilepana*).

§ III.—THE 'THIRD FIFTY' SUTTAS

1. The Chapter on Winning Security

§ 104 (1). *Winner of security.*[1]

I will teach you, brethren, the method of winning security from the yoke, the method of the Norm. Do ye listen to it.

And what, brethren, is the method of winning security from the yokes?

There are, brethren, objects cognizable by the eye, objects desirable, pleasant, delightful and dear, passion-fraught, inciting to lust. They have been abandoned by the Tathāgata, cut down at the root, made like a palm-tree stump, made something that has ceased to be, so that they cannot grow up again in future time. For the abandoning of them he has proclaimed the yoke.[2] Therefore is the Tathāgata called 'winner of security from the yokes.'

There are, brethren, mind-states cognizable by the mind, desirable. . . . These have been abandoned by the Tathāgata, cut down at the root. . . . Therefore is the Tathāgata called 'winner of security from the yokes.'

This brethren, is the method of winning security from the yokes, the method of the Norm.

§ 105 (2). *Dependent.*

'Owing to the existence of what, brethren, dependent on what, does this personal weal or woe arise?'

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[1] *Yoga-khema-pariyāya. Cf. K.S.* ii, 132 and *Appendix*, 203. It is (not 'the security or peace of *yoga*' [as a Hindu would understand the word], but) security from the four bonds or yokes of *kāma, bhava, ditthi, avijjā. Comy.*

[2] Here *yoga* seems to be used in the sense of application or effort. *Tasmā*, 'not because he has proclaimed, but because he has abandoned.' *Comy.*

'For us, lord, things have the Exalted One as their root, (their guide and their resort).'[1]

'Where you[2] have eye, brethren, dependent on eye arises one's personal weal and woe. . . . Where you have mind, dependent on mind arises one's personal weal and woe. Now what think ye, brethren? Is the eye permanent or impermanent?'

'Impermanent, lord.'

'Now what is impermanent, is that weal or woe?'

'Woe, lord.'

'But what is woeful, of a nature to change,—could one's personal weal and woe arise without dependence on that?'

'Surely not, lord.'

'Is the ear . . . nose . . . tongue . . . body . . . is mind permanent or impermanent?'

'Impermanent, lord.'

'Now what is impermanent, is that weal or woe?'

'Woe, lord.'

'Now what is impermanent, of a nature to change,—could one's personal weal and woe arise without dependence on that?'

'Surely not, lord.'

'So seeing, the well-taught Ariyan disciple is averse from the eye . . . from the mind. Being averse from it, he lusts not for it. Not lusting, he is set free. By being free comes the knowledge that one is free. So that he realizes: "Destroyed is rebirth, lived is the righteous life, done is the task. For life in these conditions there is no hereafter." '

§ 106 (3). *Ill.*

I will teach you, brethren, the arising and the destruction of Ill. Do ye listen to it. And what, brethren, is the arising of Ill?

Owing to eye and objects arises eye-consciousness. The

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[1] *Bhagavaŋ-mūlakā dhammā*, 'conditioned by, originating in.' *Cf. K.S.* ii, 56.

[2] *Vo* (frequent as a particle) is really an ethic dative here.

coming together of the three is contact.[1] Conditioned by contact is feeling. Conditioned by feeling is craving. This is the arising of Ill.[2]

Owing to ear and sounds . . . nose and scents . . . tongue and savours . . . body and tangibles . . . owing to mind and mind-states arises mind-consciousness. The coming together of the three is contact. . . . This is the arising of Ill.

And what, brethren, is the destruction of Ill?

Owing to eye and objects arises eye-consciousness. The coming together of the three is contact. Conditioned by contact is feeling. Conditioned by feeling is craving. But by the utter passionless ceasing of craving comes ceasing to be. By ceasing to be comes the ceasing of birth. By the ceasing of birth comes the ceasing of age and death, of sorrow and grief, of woe, of lamentation and despair. This is the ceasing of the whole mass of Ill. This is the destruction of Ill.

So also of the other faculties and mind. . . . This is the destruction of Ill.

§ 107 (4). *The world.*

I will teach you, brethren, the arising and the destruction of the world. And what is that?

Owing to eye and objects arises eye-consciousness. The coming together of the three is contact. Dependent on contact is feeling. Dependent on feeling is craving. Dependent on craving is grasping. Dependent on grasping is coming to be. Dependent on coming to be is rebirth. Dependent on rebirth, decay and death, sorrow and grief, woe, lamentation and despair come into being. This is the arising of the world.

Owing to ear and sounds . . . nose and scents . . . tongue and savours . . . body and tangibles . . . owing to mind and mind-states arises mind-consciousness. The coming together of the three is contact. Dependent on contact is feeling. . . . This is the arising of the world.

And what, brethren, is the going to destruction of the world?

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[1] *M.* i, 111; iii, 281.

[2] The greater part of *K.S.* ii deals with this subject.

Owing to eye and objects . . . dependent on feeling is craving. But by the utter passionless cessation of craving is the ceasing of grasping. . . . Thus is the ceasing of this whole mass of Ill.

This, brethren, is the going to destruction of the world.

§ 108 (5). *Better.*[1]

'Owing to the existence of what, brethren, by adherence to what comes the notion of "better am I" or "equal am I" or "inferior am I"?'

'For us, lord, things are rooted in the Exalted One.' . . .

'Owing to the existence of the eye, brethren, dependent on the eye, by adhering to the eye comes the notion of "better am I" or "equal am I" or "inferior am I." . . . Owing to the existence of mind, because of mind, by adhering to mind comes the notion of "better am I" and the rest.

Now what think ye, brethren? Is the eye permanent or impermanent?'

'Impermanent, lord.'

'But what is impermanent,—is that weal or woe?'

'Woe, lord.'

'Now what is impermanent, woeful, changeable by nature,—without dependence on that could there be the notion of "better am I" or "equal am I" or "inferior am I"?'

'Surely not, lord.'

'So also of ear, nose, tongue, body and mind . . . are they permanent or impermanent?'

'Impermanent, lord.'

'But what is impermanent . . . without dependence on that, could there be the notion of "better am I" and the rest?'

'Surely not, lord.'

'So seeing, the well-taught Ariyan disciple is averse from the eye . . . averse from mind, he lusts not for it. Not lusting he is set free . . . so that he realizes . . . "there is no hereafter."'

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[1] *Cf. K.S.* i, 17 and *n.* 3; iii, 48, etc.

§ 109 (6). *Fetter.*[1]

I will teach you, brethren, the things that make for bondage and the fetter. Do ye listen to it.

And what, brethren, are the things that make for bondage and what is the fetter?

The eye, brethren, is a thing that makes for bondage. The desire and lust that are therein,—that is the fetter of the eye. The tongue . . . the mind are things that make for bondage. The desire and lust that are therein,—they are the fetter.

These, brethren, are called 'the things that make for bondage,' and this is the fetter.

§ 110 (7). *Grasping.*

I will teach you, brethren, the things that make for grasping and the fetter. Do ye listen to it. . . . (*The same as before.*)

§ 111. (8). *Understanding* (i).[2]

By not comprehending, by not understanding, without detaching himself from, without abandoning the eye, one is incapable of the destruction of Ill. By not comprehending . . . the ear . . . nose . . . tongue . . . body . . . mind . . . one is incapable of the destruction of Ill.

But by comprehending, by understanding, by detaching himself from, by abandoning the eye . . . nose . . . tongue and the rest . . . one is capable of the destruction of Ill.

§ 112 (9). *Understanding* (ii).

By not comprehending, by not understanding . . . objects, sounds, scents, savours, tangibles, mind-states, one is incapable . . . but by comprehending . . . them one is capable of the destruction of Ill.

§ 113 (10). *Overhearing.*[3]

Once the Exalted One was staying in Nātika at the Brick Hall.

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[1] These two sections are similar to §§ 120-1 of *K.S.* iii, 142.

[2] *Cf. supra*, 26; *Pts. of Contr.*, 117.

[3] *Cf. K.S.* ii, 51, 107.

Then the Exalted One, while meditating in solitude, uttered this Norm-teaching:—

'Because of eye and objects arises eye-consciousness. The coming together of three things is contact. Dependent on contact is feeling. Dependent on feeling is craving. Dependent on craving is grasping. . . . Thus arises this whole mass of Ill.

Because of ear and sounds . . . nose and scents . . . tongue and savours . . . body and tangibles . . . because of mind and mind-states arises mind-consciousness. . . . Thus is the arising of this whole mass of Ill.'

Now on that occasion a certain brother stood overhearing the Exalted One.

And the Exalted One saw that brother standing and overhearing, and he said to that brother:

'Brother, did you hear this Norm-discourse?'

'I did, lord.'

'Do you commit this Norm-discourse to memory, brother. Master it, brother. Bear it in mind, brother. For this Norm-discourse bears upon your welfare, brother. It belongs to the rudiments of the righteous life.'[1]

2. The Chapter on the Worldly Sensual Elements[2]

§ 114 (1). *Māra's noose.*

There are, brethren, objects cognizable by the eye, objects desirable, pleasant, delightful and dear, passion-fraught, inciting to lust. If a brother delights in them, welcomes them, persists in clinging to them, this brother is called 'One gone to Māra's home, gone under Māra's sway.' Māra's noose encircles him. Bound is he with Māra's bond, for the Evil One to work his will upon.

There are, brethren, mind-states cognizable by mind, objects desirable. . . .

There are objects cognizable by the eye, brethren. . . .

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[1] *Ādi-brahmacariyako.*

[2] *(Pañca)loka-kāma-guṇā.* *Cf.* xxxvi, § 19, 11.

If a brother delights not in them, welcomes them not, persists not in clinging to them, this brother is called ' One not gone to Māra's home, not gone under Māra's sway.' Unwound for him is Māra's noose. Freed is he from Māra's bond. He is not one for the Evil One to work his will upon.

So also with regard to the other sense-spheres and mind. . . . If he delights not in them . . . he is not one for the Evil One to work his will upon.

§ 115 (2). *Māra's noose* (ii).

(*The same as before.*) . . . This brother is called ' One bound by mind-states cognizable by mind, gone to Māra's home, gone under Māra's sway, one for the Evil One to work his will upon.'

(*Repeated as above with the negative.*) . . . This brother is called ' One freed from mind-states cognizable by mind, one not gone to Māra's home . . . to work his will upon.'

§ 116 (3). *Worldly sense-pleasures* (i).

' I declare, brethren, that the end of the world is not to be learned, seen, gone to, by going to world's end.[1] Nor do I declare, brethren, that the end of Ill can be made without going to world's end.'

So saying the Exalted One rose from his seat and entered the residence.[2]

Now not long after the Exalted One had gone, it occurred thus to those brethren: ' The Exalted One, having given us this pronouncement in brief, without expounding its meaning in detail, rose from his seat and entered the residence, saying this: " I declare, brethren, that the end of the world is not to be learned, seen, gone to, by going to world's end. I declare not, brethren, that an end of Ill can be made without going to world's end." Pray who could expound to us in detail the meaning of this pronouncement made in brief by the Exalted One ?'

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[1] *Cf. K.S.* i, 85 *f.*; *A.* ii, 48.

[2] *Comy.* thinks he went away so that the brethren might hear his praises from Ānanda and so have renewed confidence in their Master.

Then it occurred to those brethren:[1] 'There is this venerable Ānanda, one praised by the Master and honoured by intelligent co-mates of the righteous life. The venerable Ānanda is capable of expounding in detail the meaning of this pronouncement made in brief by the Exalted One. Suppose we go to visit the venerable Ānanda, suppose we come before the venerable Ānanda and question him as to the meaning of this thing.'

So those brethren went to visit the venerable Ānanda, came into his presence and greeted him courteously, and after the exchange of mutual courtesies, sat down at one side. So seated those brethren said to the venerable Ānanda:—

'Friend Ānanda, the Exalted One, after giving us this pronouncement in brief, without expounding its meaning in detail, rose from his seat and entered the residence. He said: "I declare, brethren, that the end of the world is not to be learned, seen, gone to, by going to world's end. But I declare not, brethren, that an end of Ill can be made without going to world's end."[2] Now, not long after the Exalted One had gone, it occurred thus to us (*and they repeated what they had thought and said*). . . . Do you expound, venerable Ānanda.'

'Friends, suppose a man in need of sound timber,[3] in quest of sound timber, going about searching for sound timber, should come upon a tree, upstanding, all sound timber: but, leaving the root, leaving the trunk, should think that sound timber was to be looked for in leaves and branches. This is just what has happened[4] to you venerable ones. Though you had the Master face to face you passed over that Exalted One, and think that I am the one to be questioned on this matter. Friends, that Exalted One is one who, knowing, knoweth: who, seeing, seeth: who hath become the seer, who hath become the knower, who hath become the Norm, who hath become the highest. Proclaimer and expounder is he. Dispenser of good, giver of the immortal, Lord of the

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[1] *Cf. K S.* iii, 112, *Dial.* ii. 159, *Further Dial.* i, 155, etc.

[2] *K.S.* i, 85 *f*; *A.* ii, 47 *f*. [3] *Cf. M.* i, 111, 194, 233; *K.S.* iii, 119.

[4] *Evaṃ sampadaṃ idaṃ.*=*sampattikaṃ. Comy.*

Norm, Tathāgata is he.[1] Surely that was the time for you to ask the Exalted One this question. What the Exalted One should reply to you, that should ye bear in mind.'

'True it is, friend Ānanda, that the Exalted One is one who, knowing, knoweth; who, seeing, seeth . . . (as you say)[2] . . . and that we should bear in mind what the Exalted One might reply to us. Still we thought: "Here is this venerable Ānanda, one praised by the Master, and honoured by the intelligent co-mates of the righteous life. . . ." Let the venerable Ānanda expound the meaning, and not put us to further trouble.'[3]

'Well, listen, friends. Apply your minds. I will speak.'

'Very good, friend,' replied those brethren to the venerable Ānanda, who said:—

'As to that pronouncement uttered in brief by the Exalted One, but without expounding its meaning in detail. . . . Thus do I understand it:—

That by which one is conscious of the world, by which one has conceit of the world,[4]—that is called "world" in the Ariyan discipline. And through what is one conscious of the world? Through what has one conceit of the world? Through the eye, friends, through the ear, the nose, tongue, body, through the mind one is conscious of the world, has conceit of the world. That is called "world" in the Ariyan discipline.

As to that pronouncement (*as before*) . . . thus do I understand in detail the meaning of what was not explained in detail But, if ye wish it, ye venerable ones should approach the Exalted One and question him on this matter, and according as the Exalted One explains it to you so do ye bear it in mind.'

'Very good, friend,' replied those brethren to the venerable

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[1] The word 'Tathāgata' is thus explained by *Comy.*

[2] *Cakkhu-, ñāṇa-, dhamma-, brahma-bhūta. Cf. K.S.* ii, 170 (*S.* ii, 255).

[3] *Agaruŋ karitvā* generally means 'doing a discourtesy.' *Comy.* says 'by making us ask again and again.'

[4] *Loka-saññī, loka-mānī.*

Ānanda. Then rising up they went to the Exalted One, saluted him and sat down at one side. So seated, they thus addressed the Exalted One:—

'As to that pronouncement, lord . . . (*as before*) . . . "who could expound to us." Then it occurred to us, lord: "There is this venerable Ānanda . . . suppose we question him as to the meaning of this thing." So, lord, we went to the venerable Ānanda and put this question to him. Then the meaning was explained to us by the venerable Ānanda, with these reasons, in these words, in these particulars.'[1]

'A sage, brethren, is Ānanda; of great wisdom, brethren, is Ānanda. If you were to put me this question, I should explain it even as Ānanda explained it to you. This is the meaning of that thing, and so do ye bear it in mind.'

§ 117 (4). *Worldly sensual elements* (ii).

'Before I was enlightened, brethren, with higher enlightenment, when I was yet a Bodhisat, I thought thus: Those worldly sensual elements, formerly experienced by my thought, are past, perished and altered. Therein my thought might run riot[2] when they are present, or shrink away when they are not yet arisen. Then, brethren, I thought thus: As to those worldly sensual elements, therein I ought, for my own sake,[3] to practise watchfulness and concentration of mind.

Wherefore, brethren, as to those worldly sensual elements experienced by thought, which are passed, perished and altered, therein your thoughts may run riot when they are present, or shrink away when they are not yet arisen. Wherefore, brethren, in your case also, as to these worldly sensual elements, ye ought, for your own sakes, to practise watchfulness and concentration of mind.

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[1] *Imehi ākārehi, padehi, vyañjanehi. Comy.* '*kāranehi, akkhara-sampiṇḍakehi, pāṭiyekka-akkharehi.*'

[2] *Bahulaŋ . . . appaŋ gaccheyya. Comy.* says 'in the future, when Metteyya Buddha shall arise, these passions will be of diminished force.'

[3] *Atta-rūpena. Cf. A.* ii, 120, the *Comy.* on which has *attano anurūpena, anucchavikena, hitakāmenāti*: 'by (what is) suitable, befitting for the self, by desire for (one's) good.'

Wherefore, brethren, as to [those worldly sensual elements] in what is to be regarded as a sense-sphere:—wherein eye and perception of objects fade away,—wherein tongue and perception of savours,—wherein mind and perception of mind-states fade away,[1]—[ye ought for your own sakes to practise watchfulness and concentration of mind] . . .'

So saying the Exalted One rose from his seat and entered the residence.

Now not long after the Exalted One had gone (*as in the section above they repeat the teaching and decide to ask Ānanda, who replies in the same words as before in praise of the Master*). . . .

The venerable Ānanda said:—

'As to that pronouncement uttered in brief by the Exalted One, but without expounding its meaning in detail . . . thus do I understand it, friends. It was uttered, friends, by the Exalted One concerning the sixfold sphere of sense, thus: "Wherefore, brethren, as to those worldly sensual elements in what . . ." and so forth,—so do I understand the meaning. But if ye wish it, ye venerable ones should approach the Exalted One and question him about the matter, and, according as the Exalted One explains it, so do ye bear it in mind.'

'Very good, friend,' replied those brethren to the venerable Ānanda (*as before*) . . . and went to the Exalted One . . and questioned him on that matter. And the Exalted One replied:—

'A sage, brethren, is Ānanda. Of great wisdom, brethren, is Ānanda. If ye were to put me this question, I should explain it even as Ānanda explained it to you. This is the meaning of that thing, and so do ye bear it in mind.'

§ 118 (5). *Sakka.*[2]

Once the Exalted One was staying near Rājagaha on the hill Vulture's Peak. Then Sakka, lord of the devas,

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[1] *Comy. Saḷāyatana-nirodho vuccati nibbānaṃ*, in which state all sinks to rest. *Cf. D.* i, 222; *S.* iii, 188; *Udāna*, chap. viii.

[2] *Cf. Dialog.* ii, 294 *ff.*

came to the Exalted One, saluted him and stood at one side. So standing, Sakka, lord of the devas, thus addressed the Exalted One:

'What is the condition, lord, what is the cause whereby in this world some beings are fully set free[1] in this very life, while some beings are not so set free?'

'There are, lord of the devas, objects cognizable by the eye, objects desirable, pleasant, delightful and dear, passion-fraught, inciting to lust. If a brother be enamoured of them, if he welcome them, if he persist in clinging to them, thus enamoured of them, thus welcoming them, thus persisting in clinging to them,—dependent on that[2] comes consciousness based on that grasping. If he be full of grasping,[3] lord of the devas, a brother is not wholly set free.

There are, lord of the devas, sounds cognizable by the ear . . . scents . . . savours, tangibles cognizable by the body . . . mind-states cognizable by the mind, states desirable . . . if he persist in clinging to them . . . dependent on that comes consciousness based on grasping of them. If he be full of grasping, lord of the devas, a brother is not wholly set free. This is the condition, this is the cause why in the world some beings are not in this very life wholly set free.

Again, lord of the devas, there are objects cognizable by the eye . . . (*the whole of the above in the negative*). . . . This is the condition, this is the cause why in this very life some beings are wholly set free.'

§ 119 (6). *Five-crest.*

Once the Exalted One was staying near Rājagaha, on the mountain Vulture's Peak. Then Five-crest,[4] son of a Gandharva, came to the Exalted One, saluted him, and stood at one side. So standing, Five-crest, son of a Gandharva, thus addressed the Exalted One:—

(*He asks the same question and gets the same reply.*)

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[1] *Parinibbāyanti.*

[2] *Tannissitaŋ viññāṇaŋ.* *Comy.* '*tanhā-nissitaŋ kamma-viññāṇaŋ.*'

[3] *Sa-upādāna.* *Cf. infra,* § 124. At p. 399 of text it is applied to fuel.

[4] See *Dialog.* ii, 288, where he accompanies Sakka.

§ 120 (7). *Sāriputta.*

Once the venerable Sāriputta was staying near Sāvatthī at Jeta Grove, in Anāthapiṇḍika's Park.

Then a certain brother came to visit the venerable Sāriputta. After the exchange of greetings and friendly courtesies he sat down at one side. So seated that brother thus addressed the venerable Sāriputta:—

'Friend Sāriputta, my fellow-lodger has renounced the training and gone back to the lower life.'[1]

'So it happens, friend, with one the door of whose faculties is unguarded,[2] who is immoderate in eating, and not given to watchfulness. That brother, friend, is of such a nature. So long as he lives it will be impossible for him to apply himself[3] to the righteous life in all its fulness, in all its purity.

Indeed, friend, a brother,[4] the door of whose faculties is guarded, who is moderate in eating and given to watchfulness,—for such an one, so long as he lives, it is possible to apply himself to the righteous life in all its fulness, in all its purity.

And how, friend, has one the door of his faculties guarded ?

Herein a brother, seeing an object with the eye, is not misled by its outer view,[5] nor by its lesser details. Since coveting and dejection, evil, unprofitable states, might overwhelm one who dwells with the faculty of eye uncontrolled, he applies himself to such control, sets a guard over the faculty of eye, attains control thereof.

When he hears a sound with the ear or with the nose smells a scent, or with the tongue tastes a savour, or with body contacts tangibles, when with mind he cognizes mental states, he is not misled by their outer view nor by their lesser details.

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[1] *Cf. K.S.* ii, 38.

[2] *Cf. Buddh. Psych. Ethics*, pp. 350 *ff.* and *nn.*; *Dialog.* i, 80; *Vis. Magg.*, 16 and refs. (*Comy.* does not comment here, having done so elsewhere). For the passage following see § 198 (2).

[3] *Santānessati=ghatessati. Comy.*

[4] Text has *so*, which would refer to this particular brother. I read *yo* with *MSS. S.* 1-3.

[5] *Nimitta-gāhin.*

But, since coveting and dejection, evil, unprofitable states, might overwhelm one . . . he sets a guard over the faculty of the mind, attains control thereof. Thus, friend, one has the door of his faculties guarded.

And how, friend, is one moderate in eating ?

Herein, friend, a brother takes his food thoughtfully[1] and prudently, not for sport,[2] not for indulgence, not for personal charm or adornment, but just enough for the support and upkeep of the body, to allay its pains,[3] to help the practice of the righteous life, with the thought: My former feeling I check, and set going no new feeling. So shall I keep going,[4] be blameless, and live at ease. Thus, friend, is one moderate in eating.

And how, friend, is one given to watchfulness ?

Herein, friend, by day a brother walks up and down and then sits, and thus cleanses his heart from states that may hinder. By night, for the first watch he does likewise. In the middle watch of the night, lying on his right side he takes up the lion-posture,[5] resting one foot on the other, and thus collected and composed fixes his thought on rising up again. In the last watch of the night, at early dawn, he walks up and down, and then sits, and so cleanses his heart from states that may hinder. Thus, friend, is one given to watchfulness.

Wherefore, friend, thus should you train yourselves: We will be watchful over our faculties, moderate in eating and given to watchfulness.

Thus, friend, must you train yourself.'

§ 121 (8). *Rāhula.*[6]

Once the Exalted One was staying near Sāvatthī at Jeta Grove in Anāthapiṇḍika's Park.

Then as the Exalted One was meditating in solitude this

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[1] *Cf. K.S.* ii, 68; *Expositor*, 511. [2] Not for athletic prowess.

[3] *Vihiŋsa-uparatiyā. Cf. Asl.* 403.

[4] *Yātrā me bhavissati.*

[5] *Sīha-seyyaŋ. Cf. A.* ii, 244 (trans. in *Numerical Sayings* by A. D. Jayasundere), where the four postures are given, here quoted by *Comy*

[6] *Cf. K.S.* ii, 165; iii, 114-5.

thought occurred to him: Ripe now in Rāhula are those states that bring release to perfection.[1] Suppose now I give Rāhula the last teachings for the destruction of the āsavas.

So the Exalted One, robing himself at early dawn, and taking bowl and robe set out for Sāvatthī on his begging-round, and after completing his round and eating his meal, said to the venerable Rāhula:—

'Rāhula, take a mat. Let us go to Dark Wood[2] for the noonday rest.'

'Very good, lord,' replied the venerable Rāhula to the Exalted One, and taking a mat followed behind in the foot-steps of the Exalted One.

Now at that time countless thousands of devas were following the Exalted One, thinking: To-day the Exalted One will give the venerable Rāhula the last teachings for the destruction of the āsavas.

So the Exalted One plunged into the depths of Dark Wood and sat down at the foot of a certain tree on the seat prepared for him. And the venerable Rāhula, saluting the Exalted One, sat down also at one side. As he thus sat the Exalted One said to the venerable Rāhula:—

'Now what think you, Rāhula? Is the eye permanent or impermanent?'

(*Here follows the usual dialogue as e.g. at* § 73 *down to* 'this is mine,' *etc.*)

'Are mind-states permanent or impermanent?'

'Impermanent, lord.'

'Are mind-consciousness, mind-contact, . . . that experience of feeling, perception, the activities and consciousness, which arises owing to mind-contact,—is that permanent or impermanent?'

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[1] *Vimutti-paripācaniyā dhammā*, i.e. *saddhindriya*, etc. (faith, energy, mindfulness, concentration, insight), which lead to Path-concentration. *Cf. A.* ii, 145. *Comy.* quotes *Paṭisambhidā*, ii, 1, in full, and *Udāna*, iv.

[2] *Cf. K,S.* i, 160 *n.* About two miles from Sāvatthī. It is really 'Blind Wood,' owing to its having been the haunt of bandits who blinded their victims! So *Comy., ad loc. cit.*

'Impermanent, lord.'

(*As before down to* 'there is no hereafter.')

Thus spake the Exalted One. And the venerable Rāhula was delighted with the words of the Exalted One and welcomed them. And when this instruction was given, the venerable Rāhula's heart was freed from the āsavas without grasping. And in those countless thousands of devas arose the pure and spotless eye of the Norm,[1] so that they knew: Whatsoever is of a nature to arise, all that is of a nature to cease.

§ 122 (9). *Fetter.*

I will teach you, brethren, the things that make for bondage and the fetter. Do ye listen to it.

And what, brethren, are the things that make for bondage, and what the fetter?

There are, brethren, objects cognizable by the eye (*as above*). . . . These, brethren, are called 'the things that make for bondage.' The desire and lust therein,—that is the fetter that is in them.

There are sounds . . . scents . . . savours . . . tangibles . . . mind-states. . . . The desire and lust that are therein,—that is the fetter.

§ 123 (10). *Grasping.*

I will teach you, brethren, both the things that make for grasping and grasping. Do ye listen to it. And what are the things that make for grasping? (*The same as before.*)

3. The Chapter on the Housefathers

§ 124 (1). *Vesālī.*

Once the Exalted One was staying near Vesālī, in Great Wood, at the Hall of the Peaked Gable.

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[1] *Dhamma-cakkhu* = 'the four paths and path-fruits.' *Comy.*

Then Ugga,[1] the housefather, of Vesālī came to the Exalted One. . . .

Seated at one side Ugga, the housefather, of Vesālī said this to the Exalted One:—

'Pray, lord, what is the condition, what is the cause whereby in this world some beings are not wholly set free in this very life, while other beings are wholly set free?'[2]

'There are, housefather, objects cognizable by the eye. . . . If he have grasping for them, housefather, a brother is not wholly set free. That, housefather, is the condition, that is the cause whereby . . .

Likewise, housefather, there are objects cognizable by the eye. . . . If he have not grasping for them a brother is wholly set free. That, housefather, is the condition, that is the cause whereby in this very life some beings are not wholly set free, while other beings are wholly set free.'

§ 125 (2). *Vajjians.*

Once the Exalted One was staying among the Vajjians at Elephant Town.[3]

Then Ugga, the housefather, of Elephant Town came to see the Exalted One.

(*The same as the previous section.*)

§ 126 (3). *Nālandā.*[4]

Once the Exalted One was staying at Nālandā, in Pāvārika[5] Mango Grove.

Then Upāli,[6] the housefather, came to see the Exalted One.

(*As above.*)

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[1] In the list at *A.* i, 26 he is declared by the Master to be 'the most charming (*manāpa*) of all lay supporters.' *Comy.* misquotes his title as *paṇīta-dāyakānaṃ agga*. *Cf* *A.A.* i. 394; *A.* iii, 49.

[2] As above, § 118.

[3] *Hatthigāma.*

[4] In Magadha, once the seat of the famous university.

[5] *Pāvārika* means 'cloak-seller.'

[6] This may be the Jain who became an adherent. *M.* i, 380 *f.*

§ 127 (4). *Bhāradvāja.*

Once the venerable Piṇḍola,[1] of Bhāradvāja, was staying at Kosambi in Ghosita Park.

Then the rājah Udena went to see the venerable Piṇḍola, and on coming to him greeted him in friendly wise, and after the exchange of courtesies and greetings sat down at one side. So seated the rājah Udena said to him:—

'What is the condition, Master Bhāradvāja,[2] what is the cause whereby the young brethren, who are mere lads with jet-black hair, blessed with happy youth, who in the flower of their life have had no dalliance[3] with the passions, yet practise the righteous life in its fulness and perfection and live out their span of life to the full ?'[4]

'It has been said, mahārājah, by that Exalted One who knoweth, who seeth, by that Arahant who is a Fully Enlightened One: "Come ye, brethren; in the case of those who are just mothers,[5] sisters and daughters, do ye call up the mother-mind, the sister-mind, the daughter-mind." That is the condition, mahārājah, that is the cause whereby these young brethren, who are mere lads with jet-black hair . . . live out their span of life to the full.'

'The heart is wanton, Bhāradvāja. It may well be that at times mind-states that are wanton arise in the case of those

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[1] Formerly a brahmin of Bhāradvāja. See *n.* to *Brethren*, p. 110; *Udāna*, iv, 6; *Vin. Cullavagga*, iii; *Vinaya Texts*, iii, 78; and *K.S.* i, 204 ('congey-man') and *n. ad loc.* *Comy*, followed by Dhammapāla on Udāna, describes him at length as a scrap-hunter with a huge bowl. The Master would not allow him a strap to carry it (*ṭhavika*), so it got knocked about and gradually reduced in size to a mere shred. Thus he learned continence and later became Arahant. For Piṇḍola ('scrap-gatherer') see also *Itivuttaka*, § 91; *K.S.* iii, 93, *Jāt.* iv, 375. At *A.* i, 23 (*A.A.* 196) he is proclaimed by the Master as 'best at the lion's roar'.

Bhāradvāja is on the river Jumna, the capital of the Vaŋsas, about 230 miles from Benares. See Rhys Davids, *Buddhist India*, p. 36.

[2] Giving him his clan-name. [3] *Anikīḷitāvin.* *Cf. K.S.* i, 15.

[4] *Addhānaŋ āpādenti*, or 'keep it going.' *Comy.* '*Paveṇiŋ paṭipādenti.*'

[5] *Mātumattīsu*= 'Mātu-samānāsu.' *Comy. i.e.* regard all women-folk as you would your own mother, sister, daughter. I cannot find the passage quoted. It does not occur in the Canon, as far as I know.

who are mother, sister and daughter. Pray, Bhāradvāja, is there any other condition, any other cause whereby these young brethren . . . live out their span of life to the full?'

'It has been said, mahārājah, by the Exalted One, who knoweth, who seeth, by that Arahant who is a Fully Enlightened One:[1] "Come ye, brethren, look upon this same body, upwards from the soles of the feet, downwards from the top of the head, enclosed by skin, full of manifold impurities. There are in this body hair of the head, hair of the body, nails, skin, teeth, flesh, nerves, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, stomach, fæces, bile, phlegm, matter, blood, sweat, lymph, fat, tears, lubricant, saliva, mucus, oil, urine." That, mahārājah, is the condition, that is the cause whereby these young brethren . . . live out their span of life to the full.'

'Well, master Bhāradvāja, that is easy for those brethren who train the body, morals, mind and insight, but a hard thing for those who do not so. Maybe at times, master Bhāradvāja, when one is thinking: I will regard it as unlovely, he comes to regard it as lovely.[2] Pray, master Bhāradvāja, is there any other condition, is there any other cause, whereby these young brethren . . . live out their span of life to the full?'

'It has been said, mahārājah, by the Exalted One . . . "Come ye, brethren, do ye abide watchful over the doors of the faculties. Seeing an object with the eye,[3] be not misled by its outer view, nor by its lesser details. But since coveting and dejection, evil, unprofitable states, might overwhelm one who dwells with the faculty of the eye uncontrolled, do ye apply yourselves to such control, set a guard over the faculty of the eye and attain control of it. Hearing a sound with the ear . . . with the nose smelling a scent . . . with the tongue tasting a savour . . . with body contacting tangibles . . . with the mind cognizing mind-states . . . be ye not misled by their outer view nor by their lesser details.

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[1] *Cf. M.* i, 57, 420.

[2] Quoted at *Pts. of Controv.*, p. 288 *n.*

[3] *Supra,* § 120.

But since coveting and dejection . . . attain control thereof."

This, mahārājah, is the condition, this is the cause whereby these young brethren, who are mere lads with jet-black hair, blessed with happy youth, who in the flower of their life have had no dalliance with the passions, yet practise the righteous life in its fulness and perfection, and live out their span of life to the full.'

'Wonderful, master Bhāradvāja! Marvellous it is, master Bhāradvāja, how well spoken are these words of that Exalted One, who knoweth, who seeth, that Arahant who is a Fully Enlightened One. Surely that is the condition, that is the cause, master Bhāradvāja, whereby these young brethren . . . live out their span of life to the full.

I myself, master Bhāradvāja, whenever I enter my palace with body, speech and mind unguarded, with thought unsettled, with my faculties uncontrolled,—at such times lustful states overwhelm me. But whenever, master Bhāradvāja, I do so with body, speech and mind guarded, with thought settled, with my faculties controlled, at such times lustful states do not overwhelm me.

Excellent, master Bhāradvāja! Excellent it is, master Bhāradvāja! Even as one raises what is overthrown, or shows forth what is hidden, or points out the way to him that wanders astray, or holds up a light in the darkness, so that they who have eyes may see objects,—even so in divers ways has the Norm been set forth by the worthy Bhāradvāja. I myself, master Bhāradvāja, do go for refuge to that Exalted One, to the Norm and to the Order of Brethren. May the worthy Bhāradvāja accept me as a follower from this day forth, so long as life doth last, as one who has so taken refuge.'

§ 128 (5). *Soṇa.*

Once the Exalted One was staying near Rājagaha in Bamboo Grove at the Squirrels' Feeding-ground.

Then Soṇa, the housefather's son,[1] came to see the Exalted

[1] *Cf. K.S.* iii, 42 *ff.*

One. . . . Seated at one side he said this to the Exalted One:—

'Pray, lord, what is the condition, what is the cause whereby in this very life some beings are wholly set free, while other beings in this very life are not wholly set free?'

(*As in* § 124.)

§ 129 (6). *Ghosita.*

Once the venerable Ānanda was staying at Kosambī in Ghosita Park.

Then the housefather Ghosita came to see the venerable Ānanda. Seated at one side he said this to the venerable Ānanda:—

'"Diversity in elements! Diversity in elements!"[1] is the saying, my lord Ānanda. Pray, sir, how far has diversity in elements been spoken of by the Exalted One?'

'When the elements of eye and objects that are pleasing and eye-consciousness occur together, housefather, owing to the pleasurable contact there arises pleasurable feeling. When the elements of eye, objects that are displeasing and eye-consciousness occur together, owing to the unpleasant contact resulting there arises painful feeling. When the elements of eye, objects that are of indifferent effect[2] and eye-consciousness occur together, owing to neutral contact resulting, there arises feeling that is neutral.

So when the elements of ear . . . nose . . . tongue . . . body . . . when the elements of mind and objects that are pleasurable and mind-consciousness occur together.

When mind and objects that are displeasing . . . or mind and objects that are of indifferent effect occur together, owing to the contact resulting, whether it be pleasing, displeasing or neutral, there arises feeling that is pleasing, displeasing or neutral.

Thus far, housefather, diversity in elements has been spoken of by the Exalted One.'

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[1] *Dhātu-nānattaṃ.* See *K.S* ii, 101 *ff* and *nn.*; *Buddh Psych Eth.*, 72 *n.*

[2] *Upekkhā-ṭṭhāniyā.*

§ 130 (7). *Hāliddaka.*[1]

Once the venerable Kaccāna the Great was staying among the folk of Avanti, at Osprey's Haunt, on a sheer mountain crag.

Then the housefather Hāliddakāni came to the venerable Kaccāna the Great. Seated at one side he said this:—

'It has been said by the Exalted One, sir, "Owing to diversity in elements arises diversity of contact. Owing to diversity of contact arises diversity of feeling."[2] Pray, sir, how far is this so?'

'Herein, housefather, seeing a pleasant object with the eye, a brother, at the thought "This is such and such,"[3] comes to know of eye-consciousness that is pleasant to experience. Owing to contact that is pleasant to experience arises pleasant feeling.

When with the eye he sees an object that is displeasing, a brother, at the thought "This is such and such," comes to know of eye-consciousness that is unpleasant to experience. Owing to contact that is unpleasant to experience arises unpleasant feeling.

When with the eye he sees an object that is of indifferent effect, a brother, at the thought "This is such and such," comes to know of eye-consciousness that is neutral. Owing to contact that is neutral to experience arises feeling that is neutral.

So also, housefather, hearing a sound with the ear, smelling a scent with the nose, tasting a savour with the tongue, contacting a tangible with body, cognizing a pleasing mind-state with the mind, at the thought, "This is such and such," a brother comes to know of mind-consciousness that is pleasant

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[1] A turmeric dyer (*hāḷidda*). At *K S.* iii, 10 a housefather of this name questions Mahākaccāna at the same place. The name is variously spelt. For Avanti, which is N.E. of Bombay in the Vindhya Mts., see *Brethren*, p. 107 *n.*, and *infra*, 288. For Kaccāna, *Vinaya* i, 194; *M.* ii, 84; iii, 194; *Brethren*, CCIX, etc

[2] *S.* ii, 141.

[3] *Itthetaŋ* (*itthaŋ* = *ita*). Burmese *MSS.* read *iṭṭh'etaŋ* (*cupitum hoc*) *Comy.* '*evam etaŋ, manāpam etaŋ.*'

to experience. Owing to contact that is pleasant to experience arises pleasant feeling. But if with mind contacting a mind-state that is displeasing, at the thought, "This is such and such," he comes to know of a mind-consciousness that is unpleasant to experience, owing to contact that is unpleasant to experience arises unpleasant feeling. If again with mind cognizing a mind-state that is indifferent in effect, at the thought, "This is such and such," he comes to know of a mind-consciousness that is neutral, owing to contact that is neutral arises feeling that is neutral.

Thus, housefather, owing to diversity in elements arises diversity of contact. Owing to diversity of contact arises diversity of feeling.'

§ 131 (8). *Nakulapitar.*

Once the Exalted One was staying among the Bhaggī, at Crocodile Haunt, in Bhesakalā Grove in the Antelope Park.

Then the housefather Nakulapitar[1] came to see the Exalted One. . . . Seated at one side he said to the Exalted One:—

'What, lord, is the condition, what is the cause why in this very life some beings are wholly set free, while other beings are not so set free?'

(*The same as at* § 124.)

§ 132 (9). *Lohicca.*

Once the venerable Kaccāna the Great was staying among the folk of Avanti at Makkarakaṭa in a forest hut.

Then a number of resident pupils of the brahmin Lohicca, mere lads who were gathering sticks,[2] came up to the forest hut of the venerable Kaccāna the Great. On reaching it they began to roam and wander up and down on all sides of the hut, uproarious and noisy, playing all sorts of mad pranks.[3] And they said: 'These shavelings, sham recluses, menials,

[1] *Cf. K.S.* iii, 1. [2] *Cf. S.* i, 180 (*K.S.* i, 228).

[3] *Kānici kānici selissakāni karonti. Comy.* explains '*aññamaññaŋ upanissāya piṭṭhiŋ gahetvā langhitvā,*' which would seem to mean 'playing leap-frog,' but does not explain the word *selissaka* ('noisy'). *Comy. MSS.* read *selissāni.* It does not occur elsewhere.

black fellows, the offspring of our kinsman's foot,[1] are honoured, revered, made much of, worshipped, and given offerings by these sons of coolies.'[2]

Thereupon the venerable Kaccāna the Great came out of his dwelling and thus addressed those lads: 'Hush! my lads. I will teach you the Norm.'

At these words the young fellows were silent. Then the venerable Kaccāna the Great addressed them with these verses:—

> Foremost in virtue were the men of old,
> Those brahmins who remembered ancient rules.
> In them well guarded were the doors of sense.
> They had achieved the mastery of wrath.
> In meditation and the Norm they took delight,
> Those brahmins who remembered ancient rules.
>
> But these backsliders[3] with their 'Let us recite,'[4]
> Drunk with the pride of birth, walk wrongfully.[5]
> O'ercome by wrath, exceeding violent,[6]
> They come to loss 'mongst weak and strong alike.[7]
> Vain is the penance of the uncontrolled,[8]
> Empty as treasure gotten in a dream.

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[1] *Cf. D.* i, 103 (*Dialog.* i, 112 and *n.*, 128), *M* i, 334. *Ibbhā = gahapatikā; kinhā = kaṇhā. Comy. Bandhu-pād' āpaccā*, referring to the belief that non-brahmins (sudras), who were of darker complexion, were born of Brahmā's foot. *Cf. D.A.* i, 254.

[2] *Bhāratakā. Comy. kuṭumbikā*, 'cottagers who carry loads,' a term of contempt for the village folk who support the wandering recluses.

[3] *(v)okkamma*, 'deserting the ancient rules.' *Comy.*

[4] *Jap(p)āmase*, reflex. imperat. plur. of *japati*, may refer to the 'vain repetitions' of the brahmins. For a passage of the same tenor *cf. K.S.* i, 178. *Comy.* says, '*mayaŋ jappāma kathayamā' ti ettaken' eva brāhman' amhā ti maññamānā.*

[5] *Visamaŋ caranti*, 'walk in the uneven.' *Cf. K.S.* i, 6 *n.*

[6] *Puthu-atta-daṇḍā* ('stick-taken'). *Cf. Dhp.* 406; *K.S.* i, 303, where Mrs. Rhys Davids translates: 'self-armed' *Puthu* here = *bahu*. *Comy.* takes it to mean *nānādaṇḍā*.

[7] *Tasa-thāvaresu. Cf. K.S* i, 411, a general term for 'all sorts and conditions.' *Comy. satanhā-nittanhesu* ('sinners and saints').

[8] *Comy.* '*sabbe pi vata-samādānā moghā bhavanti.*'

Such ways[1] as fastings, couching on the ground,
Bathing[2] at dawn, recitings of the Three,
Wearing rough hides, and matted hair and filth,
Chantings and empty rites and penances,
Hypocrisy and cheating and the rod,
Washings, ablutions, rinsings of the mouth,[3]—
These are the caste-marks[4] of the brahmin folk,
Things done and practised for some trifling gain.[5]

A heart well tamed, made pure and undefiled,
Considerate[6] for every living thing,—
That is the Way the highest to attain.

Thereupon the young fellows were angered and displeased, and went away to the brahmin Lohicca. On coming to him they said:—

'May it please your reverence to know[7] that the recluse, Kaccāna the Great, is attacking and abusing the sacred things[8] of the brahmins.'

At these words the brahmin Lohicca was angered and displeased.

Then it occurred to the brahmin Lohicca: 'It is not proper for me to attack and abuse the recluse, Kaccāna the Great, merely on hearsay of young fellows. Suppose now I visit and question him.'

So the brahmin Lohicca went along with those young fellows to visit the venerable Kaccāna the Great, and on coming to him greeted him courteously and, after the exchange

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[1] *Cf. Dialog.* i, 230 for the habits of the naked ascetics *Dhp.* v, 141.

[2] Text *pātho* (recital) with *v.ll.* . . I follow *Comy.*, which reads *pīto-sinānañ ca.*

[3] So *Comy.*

[4] *Vaṇṇā. Comy.* 'furniture, utensils, marks.'

[5] Reading *bhāvana* for text's *bāvana. Comy. ayam eva vā pātho āmisa-kiñcikkhassa vaddhan' atthāya katan ti attho*

[6] *Akhilaṃ. Comy.* 'soft and not stubborn.' *Cf. S.* i, 27; *K.S.* iii, 113 *n.*

[7] *Yagghe* (see *Dict. s.v. taggha*) *bhavaṃ jāneyya. Cf. K.S* i, 228. In next section *Comy.* says of *taggha*, '*codan' atthe nipāta.*'

[8] *Mante*, charms, texts, ritual, etc., as above.

of greetings and compliments, sat down at one side. So seated he said to the venerable Kaccāna the Great:—

'Worthy Kaccāna, is it true that a number of our resident pupils, mere lads, gathering sticks, have been here?'

'It is true, brahmin. They did come here.'

'And did the worthy Kaccāna have any converse with those lads?'

'I did, brahmin.'

'Pray what was the topic of the converse?'

'I spoke to them to this effect, brahmin (*and he repeated the verses*).

"Foremost in virtue were the men of old . . ."

. . . Such, brahmin, was the talk I had with the young fellows.'

'You said "unguarded in the doors of sense," worthy Kaccāna. Now how far is one unguarded in the doors of sense?'

'Herein, brahmin, a certain one, seeing an object with the eye,[1] is attached to objects that charm, is repelled by objects that displease. He dwells with mind distracted and his heart is mean. He realizes not in its true nature that emancipation of heart, that emancipation of wisdom. So that those evil unprofitable states that arise do not come to cease without remainder.

Hearing a sound with the ear . . . scenting a scent with the nose . . . tasting a savour with the tongue . . . contacting tangibles with the body . . . cognizing with the mind a mind-state, he is attached to mind-states that charm, is repelled by mind-states that displease, and dwells with mind disturbed . . . (*as before*) . . . without remainder. To that extent, brahmin, one is unguarded in the doors of sense.'

'Wonderful, worthy Kaccāna! Marvellous, worthy Kaccāna, is the way in which the worthy Kaccāna has defined the words "unguarded in the doors of sense."

Now as to the words "guarded in the doors of sense, guarded in the doors of sense,"—pray, worthy Kaccāna, how far is one so guarded?'

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[1] *Infra*, § 202.

'Herein, brahmin, a brother, seeing an object with the eye, is not attached to objects that charm, or repelled by objects that displease. He dwells with attention fixed, and his heart is boundless.[1] Thus he realizes in its true nature that emancipation of heart, that emancipation of wisdom. So that those evil, unprofitable states that arise come to cease without remainder.

So also with regard to hearing a sound with the ear, smelling a scent with the nose, tasting a savour with the tongue, contacting tangibles with the body, cognizing a mind-state with the mind,—he is not attached. . . . So that those evil, unprofitable states that arise do cease without remainder.

Thus, brahmin, one is guarded in the doors of sense.'

'Excellent, worthy Kaccāna! Excellent, worthy Kaccāna! Even as one raises what is overthrown . . . (*as above in* § 127) . . . so long as life shall last.

Now as the worthy Kaccāna visits the families of his supporters at Makkarakaṭa, even so let him visit the family of Lohicca. Then all the lads and maidens there will greet the worthy Kaccāna, set a seat for him and give him water, and that shall be a blessing and a profit for them for many a long day.'

§ 133 (10). *Verahaccāni.*

Once the venerable Udāyin[2] was staying at Kāmaṇḍāya, in the mango grove of the brahmin Todeyya.

Then a young fellow, a resident pupil of the brahmin lady of the Verahaccāni clan, came to visit the venerable Udāyin, and on coming to him greeted him courteously, and after the exchange of greetings and compliments sat down at one side. As he thus sat, the venerable Udāyin taught, established, roused, and made that lad happy with a pious talk.

Then he, being thus taught, established, roused and made happy by the pious talk of the venerable Udāyin, went to the

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[1] *Appamāṇa-cetaso*, as opposed to *paritta*. *Comy.*

[2] *Cf. infra*, §§ 166, 223. Three of this name are mentioned. *Cf. Brethren*, 288 *n.*; *Dialog.* iii, 109; *M.* i, 396, 447. For Todeyya see *M.* ii, 202.

brahmin lady of the Verahaccāni clan, and on coming to her said thus:

'I would have my lady know that Udāyin, the recluse, is teaching a doctrine that is lovely in its beginning, lovely in its middle, and lovely in its ending. He sets forth the righteous life, fully perfected and purified, both in its spirit and in its form.'

'Then, my lad, in my name do you invite Udāyin, the recluse, for to-morrow's meal.'

'So be it, lady,' replied the lad, and in obedience to the lady's bidding went back to the venerable Udāyin and said: 'Let the worthy Udāyin accept a teacher's fee from us, to-morrow's food from the brahmin lady of the Verahaccāni clan.'

And the venerable Udāyin accepted by his silence.

Then the venerable Udāyin, when that night was past, robed himself at early dawn, and taking bowl and robe went to the dwelling of the brahmin lady of the Verahaccāni clan, and sat down on a seat made ready.

Then the brahmin lady served the venerable Udāyin with choice food, both hard and soft, with her own hands, until he had eaten his fill.

Now when she saw[1] that the venerable Udāyin had finished and withdrawn his hand from the bowl, she put on her sandals, sat down on a high seat, veiling her head,[2] and thus addressed the venerable Udāyin: 'Preach me doctrine, O recluse.'

'A time will come for that, sister,' said he, rose from his seat and went away.

Then a second time that young fellow visited the venerable Udāyin, and . . . as he thus sat, the venerable Udāyin taught, established, roused and made the lad happy with a pious talk. And a second time also that young fellow . . . went to the brahmin lady of the Verahaccāni clan (and re-

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[1] Supplying *viditvā*, or is it acc. absol. according to Trenckner (*Pāli Miscellany*, p. 67)?

[2] See Vinaya rules (*Pātimokkha*, *Sekhiya*) about listening to the Dhamma, here broken by the lady, in three respects.

peated what he had said before) . . . 'both in its spirit and in its form.'

'You are speaking thus, my lad, in praise of the recluse Udāyin. But (on the former occasion) when I said: "Preach me doctrine, O recluse," he replied: "A time will come for that, sister," rose from his seat and went to his lodging.'

'But, my lady, you put on your sandals, sat down on a high seat, veiled your head and spoke thus: "Preach me doctrine, O recluse." Now they honour the doctrine, those worthy ones. They respect the doctrine.'

'Very well then, my lad. Do you invite Udāyin, the recluse, in my name for to-morrow's meal.'

'So be it, my lady,' replied the lad (and went as before to the venerable Udāyin, who was entertained by the lady 'until he had had his fill').

Then the brahmin lady of the Verahaccāni clan, when she saw that the venerable Udāyin had finished and removed his hand from the bowl, put off her sandals, sat down on a low seat, unveiled her head and thus addressed the venerable Udāyin:—

'Pray, sir, owing to the existence of what do the Arahants point out weal and woe? Owing to the existence of what do they not do so?'

'When there is eye, sister, the Arahants point out weal and woe. When eye exists not, sister, the Arahants do not point out weal and woe. So also with regard to tongue and mind. Where mind exists not they do not point out weal and woe.'

At these words the Brahmin lady of the Verahaccāni clan said to the venerable Udāyin:—

'Excellent, sir! Excellent, sir! Even as one raises what is overthrown, or shows forth what is hidden, or points out the way to him that wanders astray, or holds up a light in the darkness so that he who has eyes may see objects,—even so in divers ways has the Norm been set forth by the worthy Udāyin. I myself, master Udāyin, do go for refuge to that Exalted One, to the Norm and to the Order of Brethren. Let the worthy Udāyin regard me as a lay-disciple who, from this day forth so long as life shall last, has so taken refuge.'

4. THE CHAPTER ON DEVADAHA

§ 134 (1). *The moment at Devadaha.*[1]

Once the Exalted One was staying among the Sakkas at Devadaha,[2] a township of the Sakkas. Then the Exalted One addressed the brethren, saying:

'I do not declare, brethren, that for all brothers there is need to strive earnestly in respect of the sixfold sphere of sense. Yet do I not declare that for all brothers there is no need so to strive in respect of the sixfold sphere of sense. Those brethren who are Arahants, destroyers of the āsavas, who have lived the life, done the task, removed the burden, who have won their own highest good, utterly destroyed the fetters of becoming, who by right insight have become free,—for such, brethren, I declare that in respect of the sixfold sphere of sense there is no need to strive earnestly. Why so? Because they have wrought so earnestly as to be incapable of carelessness. But those brothers who are yet earnest-minded pupils,[3] who dwell aspiring for the security that is unsurpassed,—by those brothers I declare that in respect of the sixfold sphere of sense there is need to strive earnestly. Why so? Because, brethren, there are objects cognizable by the eye, objects delightful or repulsive. Though they touch the heart again and again,[4] yet they cannot altogether lay hold of it and so persist. By their failure to lay hold of the heart comes strenuous energy unquailing. Mindfulness is set up untroubled. The body is calmed, not perturbed. The heart is collected, one-pointed. Seeing this fruit of earnestness, brethren, I declare that such brothers do need to strive earnestly in respect of the sixfold sphere of sense.

(*The same is repeated for the other factors of sense.*)

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[1] *Devadaha-kkhaṇo.* The 'moment' is referred to in § 135.

[2] *Cf. K.S.* iii, 6 *n.*

[3] *Sekhā.*

[4] *Phussa-phussa. Cf. D.* i, 45 for the double, and for the figure of speech *cf. S.* ii, 235; *K.S.* iii, 17 *n.* (*cittaṃ na pariyādāya tiṭṭhanti*).

§ 135 (2). *Including (the sixfold sense-sphere).*[1]

'Tis well for you, brethren, 'tis well gotten by you, brethren! Ye have won the moment for the righteous life.

Brethren, I have seen the hells so called,[2] belonging to the sixfold sense-sphere. Therein whatever object one sees with the eye, one sees it as uninviting, not as inviting. One sees it as repulsive, not as charming. One sees it as ugly, not lovely. Whatever sound one hears with the ear . . . whatever scent one smells with the nose . . . whatever savour one tastes with the tongue . . . whatever tangible one contacts with the body . . . whatever mind-state one cognizes with the mind, he cognizes it as uninviting, not as inviting: as repulsive, not charming: as ugly, not lovely.

'Tis well for you, brethren! 'Tis well gotten by you, brethren! Ye have won the moment for the righteous life.

Brethren, I have seen the heavens so called of the sixfold sense-sphere. Therein whatsoever object one sees with the eye, one sees it as inviting, not as uniniviting. One sees it as charming, not as repulsive, as lovely, not ugly.

Whatever sound one hears with the ear . . . whatever scent one smells with the nose . . . whatever savour one tastes with the tongue . . . whatever tangible one contacts with the body . . . whatever mind-state one cognizes with the mind, he cognizes it as inviting, not uninviting.

'Tis well for you, brethren! 'Tis well gotten by you, brethren! Ye have won the moment for the righteous life.

§ 136 (3). *Not including (the sixfold sense-sphere).*

Devas and mankind, brethren, delight in objects, they are excited by objects. It is owing to the instability, the coming to an end, the ceasing of objects, brethren, that devas and

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[1] *Cf. supra*, § 94.

[2] *Comy.* says *Avīci* is referred to here, while by *sagga* is meant 'the world of the Thirty-three.' 'Hell' is utter misery. 'Heaven' is utter bliss. The world of men is a mixture of both. You are lucky to be born as men, for thus you can enter the Path that sets you free.

mankind live woefully.[1] They delight in sounds, scents, savours, in touch, they delight in mind-states, and are excited by them. It is owing to the instability, the coming to an end, the ceasing of mind-states, brethren, that devas and mankind live woefully.

But the Tathāgata, brethren, who is Arahant, a Fully-enlightened One, seeing, as they really are, both the arising and the destruction, the satisfaction, the misery and the way of escape from objects,—he delights not in objects, takes not pleasure in them, is not excited by them. It is owing to the instability, the coming to an end, the ceasing of objects that the Tathāgata dwells at ease.

So also of sounds and the rest . . . the Tathāgata, brethren, dwells at ease.

Thus spake the Exalted One. So saying the Happy One added this further as Teacher:—[2]

> Things seen and heard, tastes, odours, what we touch,
> Perceive,—all, everything desirable,
> Pleasant and sweet, while one can say 'it is,'
> These are deemed '*sukhā*' by both gods and men.
> And when they cease to be they hold it woe.
> The dissolution of the body-self[3]
> To Ariyans seems '*sukha*.' Everything
> The world holds good, sages see otherwise.[4]
>
> What other men call '*sukha*,' that the saints
> Call '*dukkha*': what the rest so name,
> That do the Ariyans know as happiness.
> Behold a Norm[5] that's hard to apprehend.

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[1] *Dukkhaŋ viharanti*. *Dukkhaŋ* here is an adverb. For a discussion of the word see *K.S.* iii, 21 *n.*

[2] See *Sutta Nipāta*, v, 759-65, and *Comy. ad loc.* (*Par. Jot.* ii, 2, 509). Our text differs from *Sn.* in the third couplet, but our *Comy.* agrees with the *Sn.* reading, which I follow. *Sakkā yassa* should be *sakkāy-assa* For *dassanaŋ* read *passataŋ*. [Lines 1-4, 7-9 are well turned by Mrs. Rhys Davids, *Buddh Psych.*, 86. I give them here, and have added the other lines myself.]

[3] Reading with *Sn. sakkāyass' uparodhanaŋ*.

[4] Reading *sabbaŋ lokena passataŋ* (= *passantānaŋ* = *paṇḍitānaŋ*).

[5] Text misprints *phassa-dhammaŋ* for *passa dhammaŋ*.

Hereby are baffled[1] they that are not wise.
Darkness is theirs, enmeshed by ignorance:
Blindness is theirs, who cannot see the light.

But by the wise,[2] whose eyes are opened wide,
The light is seen: and, near to it, they know it,
Skilled in the knowledge of the mighty Norm.[3]
By those whom longing for rebirth destroys,
By those who float adown becoming's stream,
By those who subjects are to Māra's sway,
Not fully comprehended is this Norm.
Who but the worthy ones are worthy of
The all-enlightened Path, by knowing which
Fully, the drug-immune ones are set free?[4]

Devas and mankind, brethren, delight in objects . . . devas and mankind live woefully.

But the Tathāgata, brethren, . . . dwells at ease.

§ 137 (4). *Leaves*[5] (1).

'What is not of you, brethren, put it away. Putting it away will be for your profit and welfare. And what, brethren, is not of you?

The eye, brethren, is not of you . . . the tongue . . . the mind is not of you. Do ye put it away. Putting it away will be for your profit and welfare.

Just as if, brethren, a man should gather, burn, or do what he like with all the grass, all the sticks, branches and stalks in this Jeta Grove,—pray would ye say: "This man is gathering, burning *us*, doing what he likes with *us*?"'

'Surely not, lord.'

'Why not?'

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[1] *Sammūḷh' ettha aviddasū* (= *bālā*. *Comy.*).

[2] *Sataŋ* (= *sappurisānaŋ*. *Comy.*).

[3] Reading with text *santikena vijānanti mahādhammassa kovidā*. But *Sn.* and *Comy.* read *santike na vijānanti magā* (fools) *dhammass' akovidā*, *i.e.*, 'though near it, fools unskilled in the *D.* do not know it.'

[4] *Parinibbanti anāsavā*. *Comy.* *kilesa-* or *khandha-parinibbānena*.

[5] *Cf. S.* iii, 33, where the title is 'Not yours.' See above, p. 48.

'Because, lord, this is not our self, nor of the nature of our self.'

'Even so, brethren, the eye is not of you . . . the tongue . . . the mind is not of you. Do ye put it away. Putting it away will be for your profit and welfare.'

§ 138 (5). *Leaves* (ii).

(*The same, with* 'objects, sounds, scents, savours, tangibles and mind-states.)

§ 139 (6). *The personal, by way of condition* (i).[1]

The eye, brethren, is impermanent. Whatever condition, whatever cause there be for the appearance of the eye, that also is impermanent. Owing to impermanence the eye has come into being, brethren. How could the eye be permanent? And it is the same with the other organs of sense. . . . How could mind be permanent?

So seeing, the well-taught Ariyan disciple is repelled by the eye . . . tongue . . . mind. Being repelled he lusts not for it . . . so that he realizes, 'for life in these conditions there is no hereafter.'

§ 140-1 (7-8). *The personal, by way of condition* (ii, iii).

The eye, brethren, is suffering . . . the tongue . . . the mind is suffering. . . .

The eye, brethren, is without the self . . . the tongue . . . the mind is without the self . . . (*as above*) . . . 'there is no hereafter.'

§§ 142-4 (9-11). *The external, by way of condition* (i, ii, iii).

(*The same for* objects, etc., *as* impermanent, suffering, and without the self.)

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[1] See above, p. 52.

5. The Chapter on 'New and Old'

§ 145 (1). *Action.*[1]

I will teach you, brethren, action both new and old, the ceasing of action and the way leading to the ceasing of action. Do ye listen to it. Apply your minds and I will speak.

And what, brethren, is action that is old ?

The eye, brethren, is to be viewed as action that is old,[2] brought about and intentionally done,[3] as a base for feeling.[4] And so with the tongue and mind. This, brethren, is called 'action that is old.'

And what is action that is new ?

The action one performs now, brethren, by body, speech and mind,—that is called 'action that is new.'

And what, brethren, is the ceasing of action ? That ceasing of action by body, speech and mind, by which one contacts freedom,—that is called 'the ceasing of action.'

And what, brethren, is the way leading to the ceasing of action ?

It is this Ariyan Eightfold Path, to wit: Right View, Right Intention, Right Speech, Right Doing, Right Living, Right Effort, Right Mindfulness, Right Concentration. This, brethren, is called 'the way leading to the ceasing of action.'

Thus, brethren, have I taught you action that is old and action that is new. I have taught you the ceasing of action and the way leading to the ceasing of action.

Whatever, brethren, should be done by a teacher out of compassion, for the profit of his disciples, that have I done, taking pity on you. Here are the roots of trees, brethren. Here are lonely places to dwell in. Be not remiss, brethren. Be not regretful hereafter. This is our instruction to you.[5]

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[1] *Kamma.*

[2] *Comy.* 'Eye in itself is not old, but it has come about by former actions.'

[3] *Abhisañcetayitaŋ* (= *cetanāya pakappitaŋ. Comy.*)

[4] *Vedanīyaŋ* (= *vedanāya vatthu. Comy.*).

[5] = *M.* i, 16, iii, 302.

§ 146 (2). *Helpful* (i).

I will teach you, brethren, a way that is helpful for Nibbāna. Do ye listen to it. And what, brethren, is that way ?

Herein, brethren, a brother regards the eye as impermanent. He regards objects, eye-consciousness, eye-contact, as impermanent. That weal or woe or neutral state experienced, which arises by eye-contact,—that also he regards as impermanent.

He regards the ear, the nose, the tongue, savours, tongue-consciousness, tongue-contact as impermanent. He regards mind, mind-states, mind-consciousness, mind-contact as impermanent. The weal or woe or neutral state . . . arising therefrom,—he regards that also as impermanent.

This, brethren, is the way that is helpful for Nibbāna.

§§ 147, 148 (3, 4). *Helpful* (ii, iii).

(*The same for* Suffering *and* Without the self.)

§ 149 (5). *Helpful* (iv).

I will teach you, brethren, a way . . . (*as before*). . . .

Now what think ye, brethren ? Is the eye permanent or impermanent ?

(*As in* § 32.)

§ 150 (6). *Resident pupil.*

Without a resident pupil, brethren, and without a teacher[1] this righteous life is lived.

A brother who dwells with a resident pupil or dwells with a teacher dwells woefully, dwells not at ease. And how, brethren, does a brother who has a resident pupil, who has a teacher, not dwell at ease ?

Herein, brethren, in a brother who sees an object with the eye there arise evil, unprofitable states, memories and hopes akin to states that bind.[2] Evil, unprofitable states are resident, reside in him. Hence he is called 'co-resident.' They beset him, those evil, unprofitable states beset him. Therefore is he called 'dwelling with a teacher.'

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[1] Quoted at *M. Nidd.* 362, 469. *Comy. anto-vasana-kilesa . . . ācaranaka-kilesa-virahitaŋ.*

[2] *Cf.* §§ 96, 190.

So also with the ear . . . the tongue . . . the mind. . . .[1] Thus, brethren, a brother who has a resident pupil, who has a teacher, dwells not at ease.

And how, brethren, does one without them dwell at ease?

(*The same repeated negatively.*) . . . Even so, brethren, a brother . . . dwells at ease.

Without a resident pupil, brethren, and without a teacher is this righteous life lived.

But with a resident pupil, brethren, and with a teacher, a brother lives woefully and not at ease. Without a resident pupil, brethren, and without a teacher, a brother lives happily and at ease.

§ 151 (7). *To what purpose?*

Brethren, if the Wanderers who hold other views should thus question you, 'What is it, friend, for which the righteous life is lived under Gotama the recluse?' thus questioned, brethren, thus should ye explain it to those Wanderers who hold other views:—

'It is for the full understanding of Ill, friend, that the righteous life is lived under Gotama the recluse.'

And if, brethren, those Wanderers question you further: 'What is that Ill, friend, fully to understand which the righteous life is lived under Gotama the recluse?' thus questioned, thus should ye explain it to them:—

'The eye, friend, is Ill. For fully understanding that, the righteous life is lived. . . . Objects . . . eye-contact . . . the weal or woe or neutral states experienced that arise owing to mind-contact,—those also are Ill. Fully to understand that, is the righteous life lived under Gotama the recluse. That, friend, is the Ill. . . .'

Thus questioned, brethren, thus should ye explain it to those Wanderers who hold other views.

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[1] *Sâcariyako.* 'They are his master, encompass him, work him, saying, "Apply such and such medical treatment, do such and such menial duties," and so are his master.' *Comy.*

§ 152 (8). *Is there a method?*[1]

'Is there, brethren, any method, by following which a brother, apart from belief, apart from inclination, apart from hearsay, apart from argument as to method, apart from reflection on reasons, apart from delight in speculation, could affirm insight, thus: "Ended is birth, lived is the righteous life, done is the task, for life in these conditions there is no hereafter"?'

'For us, lord, things have their root in the Exalted One, their guide, their resort.[2] Well indeed were it if the meaning of this that has been spoken were to manifest itself in the Exalted One. Hearing it from him the brethren will remember it.'

'There is indeed a method, brethren, by following which a brother . . . could affirm insight.[3] . . . And what is that method?

Herein, brethren, a brother, beholding an object with the eye, either recognizes within him the existence of lust, malice and illusion, thus: "I have lust, malice and illusion," or recognizes the non-existence of these qualities within him, thus: "I have not lust, malice and illusion." Now as to that recognition of their existence or non-existence within him, are these conditions, I ask, to be understood by belief, or inclination, or hearsay, or argument as to method, or reflection on reasons, or delight in speculation?'

'Surely not, lord.'

'Are not these states to be understood by seeing them with the eye of wisdom?'

'Surely, lord.'

'Then, brethren, this is the method by following which, apart from belief . . . a brother could affirm insight thus: "Ended is birth . . . for life in these conditions there is no hereafter."

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[1] *Cf. K.S.* ii, 82.

[2] Text abbreviates this formula in reply, which I give here in full. *Cf. K.S.* ii, 19, 56, etc.

[3] *Aññaŋ vyākareyya* (= *arahattaŋ*. *Comy.*).

Again, as to hearing a sound with the ear . . . smelling a scent with the nose, tasting a savour with the tongue . . . contacting a tangible with the body . . . cognizing a mind-state with the mind, . . . is that recognition to be understood by belief or inclination, by hearsay, by argument as to method, by reflection on reasons, by delight in speculation ? Are not these states to be understood by seeing them with the eye of reason ?'

'Surely, lord.'

'Then, brethren, that is the method by following which a brother, apart from belief . . . could affirm insight.'

§ 153 (9). *Faculty.*[1]

Then a certain brother came to see the Exalted One. Seated at one side he said to the Exalted One:—

'"Perfect in faculty ! Perfect in faculty !"[2] is the saying, lord. How far, lord, is one perfect in faculty ?'

'If a brother, who dwells observing the rise and fall in the eye as faculty, is repelled by the eye as faculty . . . by the ear . . . by the nose . . . tongue . . . body, if he be repelled by the mind as faculty,—thus repelled he lusts not for it. Then the knowledge arises in him: "Freed am I by freedom," so that he realizes, "Rooted out is birth, lived is the righteous life, done is the task, for life in these conditions there is no hereafter." Thus far a brother is perfect in faculty.'

§ 154 (10). *Preacher.*[3]

Then a certain brother came to see the Exalted One. . . . Seated at one side that brother said to the Exalted One:—

'"Norm-preacher ! Norm-preacher !" is the saying, lord. Pray, lord, how far is one a Norm-preacher ?'

'If a brother preach a doctrine of repugnance for the eye, for its fading out, for its cessation, he may well be called[4]

[1] For *indriya* (as power or controlling principle) see *Compendium*, Appendix.

[2] *Indriya-sampanno* (=*paripuṇṇindriya*. *Comy.*).

[3] *Cf. K.S.* ii, 14; iii, 140.

[4] *Alaŋ vacanāya*, lit. 'this is enough for him to be termed. . . .

"a brother who is a Norm-preacher." If a brother be practised in repugnance for the eye, so that it fades out and ceases, well may he be called "one who is practised in what conforms to the Norm." If a brother be set free from grasping by such repugnance, fading out and ceasing of the eye, well may he be called "winner of Nibbāna in this very life."

So also with regard to the ear, the nose, tongue, body and mind,—if he so preach a doctrine, if he be so practised, if he be thus freed, well may he be called by these three names (as I have said).'

§ IV.—THE 'FOURTH FIFTY' SUTTAS

1. The Chapter on the Destruction of the Lure

§ 155 (1). *The destruction of the lure*[1] (i).

Brethren, when a brother sees that the eye is impermanent, he, rightly perceiving 'this is the right view,' is repelled thereby. By the destruction of the lure of lust comes the destruction of lust. By the destruction of lust comes the destruction of the lure. By this destruction of the lure the heart is set free, and it is called 'well-freed.'[2] And so for the other sense-organs.

§ 156 (2). *The destruction of the lure* (ii).

(*The same for* objects, sounds and the rest.)

§ 157 (3). *The destruction of the lure* (iii).

Do ye apply your minds thoroughly,[3] brethren, to the eye, and regard its true nature as impermanent. He who so applies his mind thoroughly to the eye, and so regards it, feels repelled by the eye. By the destruction of the lure of the eye comes the destruction of the lure . . . and so for the other sense-organs.

§ 158 (4). *The destruction of the lure* (iv).

(*The same for* objects, sounds and the rest.)

§ 159 (5). *In Jīvaka's Mango Grove* (i).

Once the Exalted One was staying near Rājagaha in Jīvaka's[4] Mango Grove. Then the Exalted One thus addressed the brethren:—

[1] *Cf. K.S.* iii, 44, 45. [2] This is called *arahatta-phala. Comy.*

[3] *Yoniso manasi-karotha.*

[4] *Cf. Sisters,* 148 *n.* Jīvaka was physician to Bimbisāra, rājah of Magadha.

'Do ye practise concentration, brethren. To a brother who is composed there is a manifestation of a thing's reality.[1] And what, brethren, is manifested as it really is?

The impermanence of the eye, brethren, is manifested as it really is. Objects, eye-consciousness, eye-contact, the weal or woe or neutral state experienced that arises owing to eye-contact,—the impermanence of that also is manifested as it really is. So also of the other sense-organs.

Do ye practise concentration, brethren. To a brother who is composed there is a manifestation of a thing's reality.'

§ 160 (6). *Jīvaka's Mango Grove* (ii).

(*The same for* 'do ye practise application to solitude.')[2]

§ 161 (7). *Kotthika* (i).

Then the venerable Koṭṭhika[3] the Great came to see the Exalted One. . . . Seated at one side he thus addressed the Exalted One:—

'Well for me, lord, if the Exalted One would teach me the Norm in brief, hearing which teaching from the Exalted One I might dwell solitary, remote, earnest, ardent and aspiring.'

'What is impermanent, Koṭṭhika,—you should put away desire for that. And what is impermanent? The eye, Koṭṭhika, is impermanent. You should put away desire for that. Objects . . . eye-consciousness and the rest . . . are impermanent. Mind is impermanent . . . the weal or woe . . . that also is impermanent. You should put away desire for that.

What is impermanent, Koṭṭhika,—you should put away desire for that.'

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[1] *Yathābhūtaṃ okkhāyati.* I follow *Comy.*, who says *paññāyati, pākaṭaṃ hoti*, the meaning of *akkhāyati*. But *Pāli Dict.* s.v. (the only instance of the word) takes it as meaning 'to lie low, be restrained.' Three Sinhalese MSS. of text read *pakkhāyati.* Text and my MSS. of *Comy.* read *okkhāyati.*

[2] *Paṭisallāne yogaṃ āpajjatha.* *Cf.* p. 51, *n.* 2.

[3] And Koṭṭhita. *Cf. Brethren*, 6 and *n.*; *M.* i, 292 *f*; *K.S.* ii, 79. He was famous for his proficiency in *jhāna.* *Infra*, § 191

§§ 162, 163 (8, 9). *Koṭṭhika* (ii, iii).

(*The same repeated for* Ill *and* 'without the self.')

§ 164 (10). *Wrong view.*

Then a certain brother came to see the Exalted One . . and asked:—

'Pray, lord, how knowing, how seeing, does one abandon wrong view?'

'By knowing, by seeing the eye as impermanent, brother. By knowing, by seeing objects and the rest as impermanent . . . wrong view is abandoned.'

§ 165 (11). *The person-pack.*[1]

(*The same as the above, with* 'person-pack view' *for* 'wrong view.')

§ 166 (12) *About the self.*[2]

(*The same as the above, with* 'speculation about the self' *for* 'wrong view.')

2. The Sixty Summaries

§ 167 (1). *By way of desire* (eighteen sections) (i).

What is impermanent, brethren,—desire for that must be abandoned. And what is impermanent? The eye and the rest (*as before*). . . .

(2). *By way of desire* (ii).

What is impermanent, brethren,—lust for that must be abandoned. . . .

(3). *By way of desire* (iii).

. . . desire and lust for that must be abandoned.

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[1] *Sakkāya. Cf. K.S.* iii, 134 *n.*; for *sakkāya-diṭṭhi, ib.* 86 *n.* The first fetter to be abandoned on the Path is the view that this individual-group of five factors, the personality (*pañca-kkhandha*), is permanent, has, was or is, the self.

[2] *Cf. K.S.* iii, 153, *attânudiṭṭhi.*

§ 168 (4-6). *By way of desire* (iv-vi).

What is Ill, brethren,—desire for that must be abandoned, lust, desire and lust for that must be abandoned. . . .

§ 169 (7-9). *By way of desire* (vii-ix).

What is without the self, brethren,—desire for that, lust, desire and lust for that must be abandoned. . . .

§ 170 (10-12). *By way of desire* (x-xii).

What is impermanent, brethren,—desire . . . lust . . . desire and lust for that must be abandoned (*for* objects, sounds and the rest.)

§ 171 (13-15) *By way of desire* (xiii-xv).

What is Ill . . . (*for the same*). . . .

§ 172 (16-18). *By way of desire* (xvi-xviii).

What is without self . . . (*for the same*). . . .

§ 173 (19). *By way of the past* (nine sections) (i).

The eye, brethren, is impermanent, of the past. The ear and the rest . . . mind is impermanent, of the past. So seeing, brethren, the well-taught Ariyan disciple (*as before*) . . . 'no hereafter.'

(20) *By way of the past* (ii).

The eye, brethren, is impermanent, not yet come.[1] The ear and the rest . . . mind.

(21) *By way of the past* (iii).

The eye, brethren, is impermanent, a thing of the present. The ear and the rest. So seeing, the well-taught Ariyan disciple . . . 'no hereafter.'

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[1] The action it has done in the past has yet to be worked out.

§ 174 (22-24). *By way of the past* (iv-vi).

The eye, brethren, is impermanent, Ill, not yet come, a thing of the present. The ear and the rest. . . . So seeing . . . 'no hereafter.'

§ 175 (25-27). *By way of the past* (vii-ix).

The eye, brethren, is without the self, of the past; not yet come; a thing of the present. . . . The ear . . . 'no hereafter.'

§ 176 (28-30). *By way of the past* (nine sections) (x-xii).

Objects, brethren, are impermanent, of the past; not yet come; things of the present. . . . Sounds . . . scents and the rest. So seeing . . . 'no hereafter.'

§ 177 (31-33). *By way of the past* (xiii-xv).

Objects, brethren, are Ill, of the past; not yet come; things of the present. Sounds and the rest. . . . So seeing . . . 'no hereafter.'

§ 178 (34-36). *By way of the past* (xvi-xviii).

Objects, brethren, are without the self, of the past; not yet come; things of the present. Sounds and the rest. . . . So seeing . . . 'no hereafter.'

§ 179 (37). *What is impermanent* (eighteen sections) (i).

The eye, brethren, is impermanent, of the past. What is impermanent, that is Ill. What is Ill, that is without the self. Of what is without the self (one can say) 'That is not mine. That am I not. That is not my self.' So should it be viewed, as it really is, by right understanding.

The ear and the rest are impermanent. . . . So seeing, the well-taught Ariyan disciple . . . 'no hereafter.'

(38) *What is impermanent* (ii).

The eye, brethren, is impermanent, not yet come. What is impermanent, that is Ill . . . (*as before*). . . .

(39). *What is impermanent* (iii).

The eye, brethren, is impermanent, a thing of the present. What is impermanent . . . (*as before*). . . .

§ 180 (40-42). *What is impermanent* (iv-vi).

The eye, brethren, is Ill, of the past; not yet come; a thing of the present. What is Ill . . . (*as before*). . . .

§ 181 (43-45). *What is impermanent* (vii-ix).

The eye, brethren, is without the self, of the past; not yet come; a thing of the present. Of what is without the self (one can say) 'That is not mine. That am I not. That is not my self' . . . (*as before*). . . .

§ 182 (46-48). *What is impermanent* (x-xii).

Objects, brethren, are impermanent, of the past; not yet come; things of the present. What is impermanent, that is Ill. . . . Sounds and the rest are impermanent. . . .

§ 183 (49-51). *What is impermanent* (xiii-xv).

Objects, brethren, are Ill, of the past. . . .

§ 184 (52-54). *What is impermanent* (xvi-xviii).

Objects, brethren, are without the self, of the past. . . .

§ 185 (55). *The personal* (three sections) (i).

The eye, brethren, is impermanent . . . the ear . . . the mind. So seeing. . . .

(56). *The personal* (ii).

The eye, brethren, is Ill. . . .

(57). *The personal* (iii).

The eye, brethren, is without the self. . . .

§ 186 (58). *The external* (three sections) (i).

Objects, brethren, are impermanent. . . .

(59). *The external* (ii).

Objects, brethren, are Ill. . . .

(60). *The external* (iii).

Objects, brethren, are without the self. Sounds . . . scents . . . savours . . . tangibles . . . mind-states are impermanent.

So seeing . . . he realizes . . . 'there is no hereafter.'

3. The Chapter on the Ocean

§ 187 (1). *Ocean*[1] (i).

'The ocean! The ocean!' brethren, says the ignorant worldling. But that, brethren, is not the ocean in the discipline of the Ariyan. That ocean (of the worldling), brethren, is a heap of water, a great flood of water.

The eye of a man, brethren, is the ocean. Its impulse is made of objects. Whoso endureth that object-made impulse,—of him, brethren, it is said, 'he hath crossed over. That ocean of the eye, with its waves and whirlpools,[2] its sharks and demons, the brahmin hath crossed[3] and gone beyond. He standeth on dry ground.'

The tongue of a man, brethren, is the ocean. Its impulse is made of savours. Whoso endureth that impulse made of savours,—of him it is said 'he hath crossed over. That ocean of tongue, with its waves and whirlpools, its sharks and demons, the brahmin hath crossed, gone beyond. He standeth on dry ground.'

The mind of a man, brethren, is the ocean. Its impulse

[1] *Cf. Udāna* v, 5, and *Comy.* 'Here the eye is likened to the ocean because it can never be filled, never satisfied, however much is poured in.' *Comy.* (*duppūraṇ' atthena vā' samuddaṇ' atthena vā*). *Cf. SnA.* 275. *Cf.* also *Dhamma-saṅgaṇi* (*B. Psych. Eth.*), §§ 597, etc.

[2] At *Itiv.* 114, *sa-rakkhasa, sa-gaha* is explained as *mātugāma. Sa-ummi* is *kodh'ūp, ūpāyāsa. Sāvaṭṭa* is *pañca-kāma-guṇā. Cf. A.* ii, 123 (*Numerical Sayings*, Jayasundere, p. 156 *ff.*), and *infra*, § 200.

[3] *Atari. A.* ii, 46 (aor. of *tarati*).

is made of mind-states. Whoso endureth that impulse made of mind-states,—of him it is said, 'he hath crossed over. That ocean of mind, with its waves and whirlpools, its sharks and demons, the brahmin hath crossed, gone beyond. He standeth on dry ground.'

Thus spake the Teacher:—

Whoso hath crossed this monster-teeming sea,
With its devils and fearsome waves impassable,
'Versed in the lore,' 'living the holy life,'
'Gone to world's end,'[1] and 'gone beyond' he's called.

§ 188 (2). *Ocean* (ii).

'The ocean! The ocean!'[2] brethren, says the ignorant worldling. That, brethren, is not the ocean in the discipline of the Ariyan. That is a heap of water, a great flood of water.

There are, brethren, objects cognizable by the eye, objects desirable, pleasant, delightful and dear, passion-fraught, inciting to lust. These are called 'ocean,' brethren, in the discipline of the Ariyan. The world, with its devas, its Māras, its Brahmās, its hosts of recluses and brahmins, its devas and mankind, is for the most part[3] plunged[4] herein, tangled like a ball of thread, covered with blight, become like a woven rope of grass,[5] unable to cross over the downfall, the way of woe, the ruin, and the round of birth.

There are, brethren, savours cognizable by the tongue . . . mind-states cognizable by the mind. . . . These are called 'ocean,' brethren, in the discipline of the Ariyan. The world with its devas . . . is for the most part plunged herein, unable to cross over . . . the round of birth.

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[1] *Lokantagū.* [2] *Comy.'s* interpr. here implies 'wetness' (*uda-*), *kledan' atthena.* [3] *Yebhuyyena.* 'Except Arahants.' *Comy.*

[4] *Samunnā* (= *kilinnā, tintā, nimuggā. Comy.*). *Cf. A.* ii, 211.

[5] Reading *tantâkula-jātā, guḷā-gunṭhika-jātā* for *kulakajātā, guna-guṇikajātā* of text and *Comy.* (*guṇḍika-*). *Cf. D.* ii, 55; *S.* ii, 92 (*K.S.* ii, 64); *A.* ii, 211 and *J.P.T.S.*, 1919, p. 49.

§ 189 (3). *The fisherman.*

He in whom lust, malice and ignorance are cast off,—he hath passed over this ocean, with its sharks and demons, with its fearsome waves impassable.

> Bond-free, escaped from Death and without base,
> Transcending sorrow, to become no more,
> Evanishèd, incomparable one—
> He hath befooled the King of Death, I say.[1]

Just as a fisherman, brethren, casts a baited hook in some deep pool of water, and some fish, greedy for the bait,[2] gulps it down, and thus, brethren, that fish that gulps down the fisherman's hook comes by misfortune, comes to destruction, becomes subject to the pleasure of the fisherman,—even so, brethren, there are these six hooks in the world, to the sorrow of beings, to the harm of living things. What six?

There are, brethren, objects cognizable by the eye . . . inciting to lust. If a brother delight therein, welcomes them, persists in clinging to them, such an one is called 'hook-swallower,' 'come by misfortune from Māra,' 'come to destruction,' 'become subject to the pleasure of the Evil One.' And so also for the other external sense-spheres.

There are mind-states, brethren, cognizable by the mind. . . . If a brother delight not therein, welcomes them not, persists not in clinging to them, such an one is called 'one that has not taken Māra's hook,' 'hook-breaker,' 'hook-shatterer,' 'one that is scatheless,' 'not subject to the pleasure of the Evil One.'

§ 190 (4). *The sap-tree.*[3]

'If in any brother or sister, brethren, that lust, that malice, that infatuation which is in objects cognizable by the eye exists, be not abandoned, then, when even trifling objects,

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[1] *Cf. K.S.* i, 152.

[2] *Amisa-cakkhu*= *kilesa-lola* (*Comy.* on *Jāt.* v, 91). Lit. 'with an eye for flesh.' *Cf. K.S.* ii, 153.

[3] *Cf. M.* i, 429. *Caloptris gigantea* (*Pāli Dict.*). Here it means any sappy tree.

not to speak of considerable objects, cognizable by the eye, come into the range of the eye,[1] they overspread the heart.[2] Why so? Because, brethren, that lust, that malice, that infatuation exists, is not yet abandoned.

If in any brother or sister, brethren, that lust . . . that is in mind-states cognizable by the mind exists, be not abandoned . . . they overspread the heart. Why so? Because of that lust . . . that is not yet abandoned.

Suppose, brethren, a sap-tree, either a bo-tree or a banyan or fig-tree or bunched fig-tree or any tender young tree. Then if a man cuts into it with a sharp axe, whenever he does so the sap flows out, does it not?'

'Yes, lord.'

'Why so?'

'Because sap is in it, lord.'

'Just so, brethren, if in any brother or sister that lust, that malice, that infatuation which is in objects cognizable by the eye . . . in the tongue . . . in mind-states cognizable by the mind exists, be not abandoned, then, when even trifling objects, not to speak of considerable objects, cognizable by the eye come into the range of the eye, they overspread the heart. Why so? Because that lust . . . is not yet abandoned. But if they be abandoned they do not overspread the heart.

Suppose, brethren, a sap-tree, either a bo-tree or banyan or fig-tree or bunched fig-tree that is dried up, sapless, past its season,[3] and a man with a sharp axe cut into it. Would sap come out?'

'Surely not, lord.'

'Why not?'

'Because no sap is in it, lord.'

'Just so, brethren, as I have said . . . if in any brother or sister that lust, that malice, that infatuation which is in

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[1] *Cakkhussa āpāthaŋ āgacchanti.* *Cf. Vin.* i, 184; *M.* i, 190; *A.* iii, 37; *Buddh. Psych. Eth.*, 199 *n.*

[2] *Cittaŋ pariyādiyanti.* See *supra*, § 134 *n.*

[3] *Sukkho, kolāpo, tero(tira)-vassika* (for text's *thero*). 'More than a year old.' *Infra*, § 202.

objects cognizable by the eye exist not, if they be abandoned,—then, when even trifling objects, not to speak of considerable objects, come into the range of the eye. they do not overspread the heart. Why so? Because that lust, that malice, that infatuation exist not, because they are abandoned.

So also of the tongue and mind-states cognizable by the eye . . . they do not overspread the heart because they exist not, because they are abandoned.'

§ 191 (5). *Koṭṭhika.*[1]

Once the venerable Sāriputta and the venerable Koṭṭhika the Great were staying near Benares, at Isipatana in the Antelope Park.

Then the venerable Koṭṭhika the Great, rising from his solitude at eventide, went to visit the venerable Sāriputta, and on coming to him greeted him courteously, and after the exchange of greetings and courtesies sat down at one side. So seated he said to the venerable Sāriputta:—

'How now, friend? Is the eye the bond of objects, or are objects the bond of the eye? Is the tongue the bond of savours, or are savours the bond of the tongue? Is mind the bond of mind-states, or are mind-states the bond of the mind?'

'Not so, friend Koṭṭhika. The eye is not the bond of objects, nor are objects the bond of eye, but that desire and lust that arise owing to these two. That is the bond. And so with tongue and mind . . . it is the desire and lust that arise owing to savours and tongue, mind-states and mind.

Suppose, friend, two oxen, one white and one black, tied by one rope or one yoke-tie. Would one be right in saying that the black ox is the bond for the white one, or that the white ox is the bond for the black one?'

'Surely not, friend.'

'No, friend. It is not so. But the rope or the yoke-tie

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[1] *Supra*, § 161. This may be another case of Koṭṭhika's arranging with Sāriputta to 'play' at teacher and pupil, so as to aid the former to win proficiency as a teacher. *Cf. Comy.* on *M.* i, 293, *i.e.*, *Pap. Sūd.*, ii, 335. (The suggestion is that of Mrs. Rhys Davids.)

which binds the two,—that is the bond that unites them. So it is with the eye and objects, with tongue and savours, with mind and mind-states. It is the desire and lust which are in them that form the bond that unites them.

If the eye, friend, were the bond of objects, or if objects were the bond of the eye, then this righteous life for the utter destruction of Ill could not be proclaimed. But since it is not so, but the desire and lust which are in them is the bond, therefore is the righteous life for the utter destruction of Ill proclaimed.

If the tongue, friend, were the bond of savours . . . if the mind were the bond of mind-states, or if mind-states were the bond of mind, this righteous life . . . could not be proclaimed. But since it is not so . . . therefore is it proclaimed.

Now by this method it is to be understood, as I have stated, that it is the desire and lust which are in the eye and objects, in the tongue and savour, in mind and mind-states,—it is they that are the bond.

There is in the Exalted One an eye, friend. The Exalted One sees an object with the eye. But in the Exalted One is no desire and lust. Wholly heart-free is the Exalted One. There is in the Exalted One a tongue . . . a mind. But in the Exalted One is no desire and lust. Wholly heart-free is the Exalted One.

By this method, friend, you are to understand, as I said before, that the bond is the desire and lust which are in things.'

§ 192 (6). *Kāmabhū.*

(*The brother Kāmabhū comes to Ānanda and asks the same question and gets exactly the same reply.*)

§ 193 (7). *Udāyin.*[1]

Once the venerable Ānanda and the venerable Udāyin were staying at Kosambī in Ghosita Park. Then the venerable Udāyin, rising at eventide from his solitude, went to visit the venerable Ānanda, and on coming to him . . . after the

[1] *Supra*, § 123.

exchange of courtesies, sat down at one side. So seated the venerable Udāyin said to the venerable Ānanda:—

'Is it possible, friend Ānanda, just as this body has in divers ways been defined, explained, set forth by the Exalted One, as being without the self,—is it possible in the same way to describe the consciousness, to show it, make it plain, set it forth, make it clear, analyze and expound it as being also without the self?'

'Just as this body has been defined in divers ways . . . by the Exalted One, friend Udāyin, so also is it possible to describe this consciousness, to show it . . . expound it as being also without the self.

Owing to the eye and object arises eye-consciousness, does it not, friend?'

'Yes, friend.'

'Well, if the condition, if the cause of the arising of eye-consciousness should altogether, in every way, utterly come to cease without remainder, would any eye-consciousness be evident?'

'Surely not, friend.'

'Well, friend, it is by this method that the Exalted One has explained, opened up, and shown that this consciousness also is without the self.

Again, owing to tongue and savours, friend, arises tongue-consciousness, does it not?'

'It does, friend.'

'Well, if the condition, if the cause of the arising of tongue-consciousness should cease altogether, in every way, utterly, without remainder, would any tongue-consciousness be evident?'

'Surely not, friend.'

'Well, it is by this method that the Exalted One has explained . . . that this consciousness also is without the self.

Again, owing to mind and mind-states arises mind-consciousness, does it not?'

'Yes, friend.'

'Well, if the condition, if the cause for the arising of mind-

consciousness should cease . . . utterly, without remainder, would any mind-consciousness be evident ?'

'Surely not, friend.'

'Well, it is by this method that the Exalted One has explained, opened up, and shown that this consciousness also is without the self.

Suppose, friend, that a man should roam about in need of heart of wood,[1] searching for heart of wood, looking for heart of wood, and, taking a sharp axe, should enter a forest. There he sees a mighty plantain-trunk, straight up, new-grown, of towering height. He cuts it down at the root. Having cut it down at the root he chops it off at the top. Having done so he peels off the outer skin. But he would find no pith inside. Much less would he find heart of wood.

Even so, friend, a brother beholds no trace of the self nor of what pertains to the self in the sixfold sense-sphere. So beholding, he is attached to nothing in the world. Unattached, he is not troubled. Untroubled, he is of himself utterly set free.[2] So that he realizes, "Destroyed is rebirth. Lived is the righteous life. Done is the task. For life in these conditions there is no hereafter." '

§ 194 (8). *On fire.*[3]

I will teach you, brethren, a discourse (illustrated) by fire, a Norm-discourse. Do ye listen to it. And what, brethren, is that discourse ?

It were a good thing, brethren, if the organ of sight were seared with a red-hot iron pin,[4] on fire, all ablaze, a glowing mass of flame. Then would there be no grasping of the marks

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[1] *Cf. K.S.* iii, 119. [2] *Parinibbāyati.*

[3] *Supra,* § 28; *Vin.* i, 21; *K.S* iii, 62.

[4] Quoted at *VM.* i, 36, where the translator has: '*better* an iron wire heated . . . *than* the faculty of sight grasping details. . . .' At *J.* (F) iii, 532, trans in vol. iii, p 316 (Francis and Neil), there is a similar passage showing that a brother under the influence of personal beauty should not set his affections on mental or physical attributes, 'for should he die at such a moment, he is reborn in hell and the like evil states . . . Therefore it is good that the eye of the senses should be touched with a red-hot iron pin.'

or details of objects cognizable by the eye. The consciousness might stand fast, being firmly bound[1] by the satisfaction either of the marks or the details (of the objects). Should one die at such a time, there is the possibility of his winning one of two destinies, either Purgatory or rebirth in the womb of an animal. Seeing this danger, brethren, do I so declare.

It were a good thing, brethren, if the organ of hearing were pierced with an iron spike, on fire, all ablaze, a glowing mass of flame. So would there be no grasping of the marks or details of sounds cognizable by the ear. The consciousness might stand fast. . . . Should one die at this time . . . Seeing this danger, brethren, do I so declare.

It were a good thing, brethren, if the organ of smell were pierced with a sharp claw,[2] on fire, all ablaze, a glowing mass of flame. Then would there be no grasping of the marks or details of scents cognizable by the nose The consciousness might stand fast. . Should one die at such a time . . . Seeing this danger, brethren, do I so declare.

It were a good thing, brethren, if the organ of taste were seared with a sharp razor, on fire, all ablaze, a glowing mass of flame. Then would there be no grasping of the marks or details of savours cognizable by the tongue. The consciousness might stand fast. . . . Should one die at such a time . . . Seeing this danger, brethren, do I so declare.

It were a good thing, brethren, if the organ of touch[3] were seared with a sword, on fire, all ablaze, a glowing mass of flame. So would there be no grasping of the marks or details of tangibles cognizable by body. The consciousness might stand fast. . . . If one were to die at such a time . . . Seeing this danger, brethren, do I so declare.

It were a good thing, brethren, to be asleep. For sleep, I declare, is barren for living things. It is fruitless for living things, I declare. It is dull[4] for living things, I declare. For (if asleep) one would not be applying his mind to such imaginings as would enslave him, so that (for instance) he would

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1 *Gadhitaŋ*. *Comy* reads '*gathitaŋ=ganthitaŋ, baddhaŋ*.' *Cf. UdA*. 120.

2 *Nakha-cchedana*, lit. 'nail-split.'

3 *Kāyindriya* (generally applied to the skin). 4 *Momūhaŋ*.

break up the Order.[1] Seeing this[2] danger (of being awake), brethren, do I so declare.

As to that, brethren, the well-taught Ariyan disciple thus reflects:—

'Let alone searing the organ of sight with an iron pin, on fire, all ablaze, a glowing mass of flame, what if I thus ponder: Impermanent is the eye, impermanent are objects, impermanent is eye-consciousness, eye-contact, the weal or woe or neutral state experienced which arises owing to eye-contact,—that also is impermanent.

Let alone splitting the organ of hearing with an iron spike . . . what if I thus ponder: Impermanent is the ear, sounds, ear-consciousness, ear-contact, that weal or woe or neutral state . . . that also is impermanent.

Let alone piercing the organ of smell with a sharp claw . . . what if I thus ponder: Impermanent is the nose, scents, nose-consciousness, nose-contact, that weal or woe or neutral state . . . that also is impermanent.

Let alone splitting the organ of taste with a sharp razor . . . what if I thus ponder: Impermanent is the tongue, savours, tongue-consciousness, tongue-contact, that weal or woe or neutral state . . . that also is impermanent.

Let alone sleeping, let me thus ponder: Impermanent is mind, mind-states, mind-consciousness, mind-contact, that weal or woe or neutral state experienced that arises from mind-contact, that also is impermanent.'

So seeing, the well-taught Ariyan disciple is repelled by the eye, by objects, by eye-consciousness, by eye-contact. He is repelled by that weal or woe or neutral state experienced that arises owing to eye-contact. Being repelled he is dispassionate. Dispassionate, he is set free. By freedom comes the knowledge, 'I am freed,' so that he realizes: 'Destroyed is rebirth. Lived is the righteous life. Done is the task. For life in these conditions there is no hereafter.'

Such, brethren, is the Norm discourse (illustrated) by fire.

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[1] Here doubtless Devadatta is thought of.

[2] Text has *vañjhaŋ jīvitānaŋ*, possibly inserted by error, for only one MS. has it. Usually *vañjha*, 'barren,' is associated with its opposite, *saphala*, fruitful.

§ 195 (9). *The simile of hand and foot*[1] (i).

Where there is a hand, brethren, there are seen taking up and putting down.[2] Where there is a foot, there are seen coming and going. Where is a limb, there are seen bending in and stretching out. Where there is belly, there hunger and thirst are seen.

Just so, brethren, where is eye, there arises owing to eye-contact one's personal weal and woe. . . . Where is tongue, there arises owing to tongue-contact one's personal weal and woe. Where is mind, there arises owing to mind-contact one's personal weal and woe.

Where the hand is not, no taking up or laying down is seen. Where the foot is not, no coming or going is seen. Where a limb is not, no bending in or stretching out is seen. Where belly is not, there no hunger or thirst is seen.

Just so, brethren, where eye is not, no personal weal or woe arises owing to eye-contact. . . . Where tongue is not . . . where mind is not, no personal weal or woe arises owing to mind-contact.

Where is a hand, brethren, there is taking up and laying down. Where is a foot . . . (*repeated as above*) . . . where mind is not, no personal weal or woe arises owing to mind-contact. (*The following* § 196 *is the same.*)

5. The Chapter on the Snake

§ 197 (1). *The snake.*[3]

Thus have I heard: Once the Exalted One was dwelling at Sāvatthī . . . and thus addressed the brethren:—

Suppose, brethren, four snakes, of fierce heat and fearful

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[1] *Buddh. Psych.*, p. 84. [2] *Hatthe-su*, etc. Not dat. plur. but *hatthe*, sing. with expletive *su*. *Comy.* takes it as *hatthesu vijjamānesu.*

[3] *Āsīvisa.* This sermon was preached, acc. to *Mahāvaṃsa*, xii (Geiger, p. 84), by the thera Majjhantika to the dwellers of Kasmīra and Gandhāra. *Cf. A.* ii, 110. *Comy.* treats us to a long discourse on snakes and their ways. These four he calls *kaṭṭha-*, *pūti-*, *aggi-*, *sattha-mukhā.* These are reared by rājahs and are used, among other purposes, 'to bite robbers.' *Cf Expositor*, ii, 395 ; *SnA.* 458 ; *Pugg.* 48.

venom. Then a man comes by, fond of his life, not loving death, fond of happiness and loathing pain.[1] Suppose men say to him: 'Here, good fellow, are four snakes, of fierce heat and fearful venom.[2] From time to time they must be roused up, bathed and fed, from time to time they must be put to bed.[3] Now, good fellow, whenever one of these four snakes, of fierce heat and fearful venom, gets angry, then you will come by your death or mortal pain.[4] So do as you think fit, my man.'

Then suppose, brethren, that man in mortal terror of those four snakes, of fierce heat and fearful venom, wanders here and there, and they tell him: 'See here, good fellow. Five murderous foes are following close upon your tracks, saying, "Whenever we see him, we will slay him." So do as you think fit, my man.'

But, brethren, that man, in terror of the four snakes, of fierce heat and fearful venom, in terror of the five murderous foes, might wander here and there, and men might say to him: 'Here, good fellow, is a sixth, a murderous housebreaker,[5] who with uplifted sword follows close upon your tracks, saying, "As soon as I see him, I'll cut his head off." So do as you think fit, my man.'

Then, brethren, that man, in terror of the four snakes, of the five murderous foes, in terror of the sixth, the murderous housebreaker with drawn sword, might wander here and there. Then he sees an empty village. Whatever house he may enter he finds it empty, deserted and void. Therein, whatever crock he may handle, he finds it empty and void. Then they might say to him, 'Now, good fellow, robbers who plunder villages are going to plunder this deserted one. So do as you think fit, my man.'

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[1] *Cf. K.S.* ii, 69. [2] *Ghora-visā = dummumadana-visā.* Suggested derivs. of *āsīvisa* are *āsitta-visa*, *asita-visa*, *asi-sadisa-v.* *Comy.*

[3] I read with *Comy. saṃvesetabbā* (*S.* 1-3), who so explains, giving rein to his imagination to the extent of several pages

[4] *Maraṇa-mattaṃ dukkhaṃ* (pain 'as bad as death' or 'just death ')

[5] *Antacaro*, lit. 'one who goes inside' as opposed to *cora*, a highwayman or footpad.

Then, brethren, that man, in terror of the snakes . . . the foes . . . the sixth . . . the village-plunderers, might roam here and there. Then suppose he sees a great broad water, the hither side beset with fears and dangers, but the further side secure and free from fears, but no boat wherein to cross, nor any bridge for going forth and back.

Then, brethren, it might occur to that man: 'Here is a great, broad water, the hither side beset with fears and dangers . . . but no boat wherein to cross nor any bridge for going forth and back How now if I gather grass, sticks, branches and leaves, bind together a raft,[1] and mounting thereon and striving with hands and feet cross safely to the further shore ?'

And suppose he does so. Crossed over, gone beyond, the brahmin[2] stands on dry land.

Now, brethren, this simile have I made to illustrate my meaning. And the interpretation of it is this:—

'The four snakes of fierce heat and fearful venom,' brethren, —that is a name for the four great essentials,[3] the elements of earth, water, fire and air.

'The five murderous foes,' brethren,—that is a name for the fivefold factors of grasping, to wit: the grasping factor of body, that of feeling, perception, the activities and consciousness.

'The sixth, the murderous housebreaker with uplifted sword,'—that is a name for passionate desire.

'The empty village,' brethren,—that is a name for the personal sixfold sense-sphere. For if a man, however wise, clever, intelligent he be, searches it through by way of the eye, he finds it empty, finds it void, unoccupied. If he searches it through by way of the tongue . . . by way of the mind, he finds it empty, finds it void, unoccupied.[4]

'The village-plunderers,' brethren,—that is a name for the external sixfold sense-sphere. For the eye, brethren, destroys with entrancing shapes, the ear destroys with entrancing sounds, the nose . . . the tongue with entrancing savours

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[1] *Cf M.* i, 134; *Ud.* viii, 6 [2] *Brāhmana*, the Arahant *Cf. K S* i, 67 *n.*

[3] *Mahābhūtā*. *Cf. DhsA.* 300 (*Expos.* 395); *SnA.* 458.

[4] 'By anything of the nature of "I" or "mine."' *Comy.* *Cf. B. Psy. Eth.*, §§ 597, etc.

. . . the body . . . the mind destroys with entrancing mind-states.

'The great, broad water,' brethren,—that is a name for the fourfold flood[1] of desire, becoming, view and ignorance.

'The hither shore,' brethren, beset with fears and dangers,—that is a name for the person-pack.[2]

'The further shore,' brethren, secure and safe from fears,—that is a name for Nibbāna.

'The raft,' brethren,—that is a name for the Ariyan Eightfold Path, to wit: right view, and the rest.

'Striving with hands and feet,' brethren,—that is a name for energy and effort.[3]

'Crossed over, gone beyond, the brahmin stands on dry land,' brethren,—that is a name for the Arahant.

§ 198 (2). *Delighting in.*

Proficient in three ways, brethren, a brother dwells to the full with ease and pleasure in this very life, and he has strong grounds[4] for the destruction of the āsavas. In what three things? He keeps guard on the door of the faculties, he is moderate in eating, he is given to watchfulness.

And how, brethren, does a brother keep guard on the door of the faculties?

Herein a brother, seeing an object with the eye,[5] is not misled by its outer view nor by its lesser details. Since coveting and dejection, those evil, unprofitable states, might overwhelm one who dwells with the faculty of eye uncontrolled, he applies himself to such control, sets a guard over the faculty of eye, attains control thereof.

When he hears a sound with the ear, or with the nose smells a scent, or with the tongue tastes a savour, or with body contacts tangibles, when with mind he cognizes a mind-state,

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[1] *Ogha.* [2] *Sakkāya.* *Cf.* *K.S.* iii, 86 *n.*

[3] *Viriyârambhassa.* *Comy.* and MSS. read *viriyassa.*

[4] *Yoni*, as source or origin. *Cf.* *A.* ii, 76, where *yoni āraddhā* is explained by *Comy.* as *paññā.* In the present passage *Comy.* says *kāraṇaŋ c' assa paripuṇṇaŋ yeva hoti.* The passage occurs at *A.* i, 113.

[5] *Cf.* § 120.

he is not misled by their outer view nor by their lesser details. But since coveting and dejection . . . he sets a guard over the faculty of mind, attains control thereof.

Suppose, brethren, on level ground at the crossing of the four highways[1] a car be drawn by thoroughbreds, with a goad set in rest therein,[2] and a clever trainer, a driver who tames steeds. He mounts thereon, with his left hand holding the reins, and in his right he takes the goad, and drives the car forward and backward, whither and how he wills. Just so, brethren, a brother practises the guard over the six faculties, he practises for their restraint, for their taming, for their calming. That, brethren, is how a brother keeps a guard over the faculties.

And how, brethren, is a brother moderate in eating?

Herein, brethren, a brother takes his food thoughtfully and prudently, not for sport, not for indulgence, not for personal charm and adornment, but sufficient for the support and upkeep of body, to allay its pains, to help the practice of the righteous life, with the thought: My former feeling I check and set on foot no new feeling. So shall I keep going, be blameless and live at ease.

Just as a man, brethren, anoints a wound just for the healing of it, or just as he oils an axle enough for carrying the load, even so thoughtfully and prudently does a brother take his food, not for sport . . . with the thought: So shall I live at ease. That, brethren, is how a brother is moderate in eating.

And how, brethren, is a brother given to watchfulness?

Herein, brethren, by day a brother walks up and down and sits, and so cleanses his heart from states that may hinder. By night, for the first watch, he does likewise. In the middle watch of the night, lying on his right side, he takes up the posture of a lion, resting one foot on the other, and thus collected and composed fixes his thought on rising up again. In the last watch of the night, at early dawn, he walks up and

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[1] *Cf. M.* i, 124 = *A.* iii, 28. [2] *Odhasta-patoda.* (*Comy. odhasta = ratha-majjhe ṭhapita.*) At *M.* Lord Chalmers trans. 'lying ready to hand': *AA. ad loc. cit.*, 'resting on the rail.'

down and sits, and so cleanses his heart from states that may hinder. Thus, brethren, is a brother given to watchfulness.

So, brethren, possessed of these three things, a brother dwells to the full with ease and pleasure in this very life, and so has strong grounds for the destruction of the āsavas.

§ 199 (3). *The tortoise.*

Formerly, brethren, a tortoise, a shell-back, was questing for its prey at eventide along a river bank. A jackal also, brethren, was so doing.

Now, brethren, that tortoise, that shell-back saw from afar that jackal questing for its prey. So drawing its neck and four limbs[1] into its shell it crouched down at leisure and kept still. Then the jackal, seeing that tortoise, the shell-back, from afar, came up to it, and on reaching it kept watching it with the thought:[2] As soon as the tortoise, the shell-back, puts out one or other of its five limbs, I'll seize it, crack and eat it. But, brethren, as the tortoise, the shell-back, did not put out one or other of its five limbs, the jackal was disgusted with the tortoise and went away, not having got a chance.

Even so, brethren, Māra, the Evil One, is for ever on the watch unceasingly, with the thought: Maybe I shall get a chance to catch one of these, by way of eye or tongue or mind. Wherefore, brethren, do ye abide keeping watch over the doors of the faculties.

Seeing an object with the eye, be not misled by its outer view nor by its lesser details. Since coveting and dejection, those evil, unprofitable states might overwhelm one who dwells with the faculty of the eye uncontrolled, do ye apply yourselves to such control, set a guard over the faculty of the eye, attain control thereof. So long, brethren, as ye abide keeping watch over the doors of the faculties, Māra, the Evil One, will go away in disgust, not getting a chance, as the jackal did not get a chance from the tortoise.

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[1] *Sondi-pañcimāni.*

[2] *Cf. S.* ii, 270 for the simile of the cat and mouse.

E'en as the tortoise in its own shell's shelter[1]
Withdraws its limbs, so may the brother holding,
Composed, intent, thoughts in his mind arisen,[2]
Leaning on naught,[3] injuring ne'er his neighbour,
From evil freed wholly,[4] speak ill of no man.

§ 200 (4). *The log of wood* (i).*

Once the Exalted One was staying at Kosambī, on the bank of the river Ganges.

Now the Exalted One saw a great log being carried down Ganges' stream, and on seeing it he called to the brethren, saying, 'Brethren, do ye see yonder great log being carried down Ganges' stream?'

'Yes, lord.'

'Now, brethren, if the log does not ground on this bank or the further bank, does not sink in mid-stream, does not stick fast on a shoal, does not fall into human or non-human hands,[5] is not caught in a whirlpool,[6] does not rot inwardly,—that log, brethren, will float down to ocean, will slide down to ocean, will tend towards ocean. And why? Because, brethren, Ganges' stream floats down to ocean, slides down to ocean, tends towards ocean.

In like manner, brethren, if ye do not ground on this shore or that shore, if ye sink not in mid-stream, if ye stick not fast on a shoal, if ye fall not into hands human or non-human, if ye be not caught in a whirlpool, if ye rot not inwardly,—then, brethren, ye shall float down to Nibbāna. Ye shall slide

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[1] I give Mrs. Rhys Davids' version of the same stanza, occurring at *K.S.* I, 12, which well preserves the rhythm of the Pāli here.

[2] *Attano mano-vitakke.* *Comy.*

[3] *Anissito,* 'not on craving or view.' *Comy.*

[4] *Parinibbuto,* 'freed from *kilesas* utterly.' *Comy.* * For Kosambī see Appendix.

[5] *Comy.* suggests that a man seeing the log would row out and land it, to make a roof-beam of it, or, if it were of sandal-wood, he would set it up to make the door of a shrine. Thus 'non-humans' would have it.

[6] *Āvaṭṭa,* 'whirlpool,' not *āvatta,* 'bend' (according to which I translated the word at p. 46 *ff.* of my book, *Some Sayings of the Buddha*). It is *pañca kāmaguṇā.* *Comy.*

down to Nibbāna, ye shall tend towards Nibbāna. And why? Because, brethren, perfect view floats, slides, tends towards Nibbāna.'

At these words a certain brother said to the Exalted One:—

'What, lord, is "this bank"? What is "the other bank"? What is "sinking in mid-stream"? What is "sticking fast on a shoal"? What is "falling into hands human or non-human"? What is "being caught in a whirlpool"? What is "rotting inwardly"?'

'"This bank," brother, is a name for the sixfold personal sense-sphere. "That bank," brother, is a name for the external sixfold sense-sphere. "Sinking in mid-stream," brother, is a name for the lure and lust.[1]

And what, brother, is "being caught by humans"?

In this matter, brother, a householder lives in society, rejoices with them that rejoice, sorrows with them that sorrow, takes pleasure with them that take pleasure, suffers with them that suffer, makes a link with[2] all manner of business that befalls. This, brother, is "being caught by humans."

And what, brother, is "being caught by non-humans"?

In this matter, brother, such and such an one lives the righteous life with the wish to be reborn in the company of some class of devas,[3] with the thought: May I, by virtue or practice or by some austerity or by righteous living, become a deva or one of the devas. This, brother, is "being caught by non-humans."

"Being caught in a whirlpool," brother, is a name for the pleasure of the five senses.

And what, brother, is "rotting inwardly"?

Herein, brother, a certain one is immoral, an evil-doer, impure, of suspicious behaviour,[4] of covert deeds. He is no recluse, though a recluse in vows: no liver of the righteous life, though vowed thereto: rotten within and full of lusts, a rubbish-heap of filth[5] is he. That is "rotting inwardly."'

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[1] *Nandi-rāga.*
[2] *Yogam āpajjati*, 'applies himself to.'
[3] *Cf. K.S.* iii, Bk. x.
[4] *Saṅkassara-samācāro. Cf. S.* i. 66; *UdA.* 297, 'thinking others are talking of my faults.'
[5] *Kasambu-jāto.* See *Udāna* v, 5.

Now on that occasion Nanda the cowherd was standing not far from the Exalted One. Then Nanda the cowherd exclaimed to the Exalted One:—

'I, lord, am one who is not grounded[1] on this bank. I am not stranded on the further bank. I shall not sink in mid-stream. I shall not run aground on a shallow. I shall not be caught by humans or non-humans. No whirlpool shall catch me. I shall not rot inwardly. Lord, may I get ordination at the Exalted One's hands? May I get full ordination?'

'Then, Nanda, do you restore the kine to their owners.'

'Lord, the kine will go back. They are longing for their calves.'

'Do you just restore the kine to their owners, Nanda.'

Thereupon Nanda the cowherd, having restored the kine to their owners, came to the Exalted One and said: 'Lord, the kine are restored to their owners. Lord, may I get ordination at the Exalted One's hands? May I get full ordination?'

So Nanda the cowherd gained ordination, gained full ordination at the Exalted One's hands. And not long after, the venerable Nanda, living solitary and remote, ardent and intent . . . won the Goal.

And the venerable Nanda was yet another of the Arahants.

§ 201 (5). *The log of wood* (ii).

Thus have I heard: Once the Exalted One was staying at Kimbilā,[2] on the bank of the river Ganges.

Then the Exalted One saw a great log being carried down Ganges' stream, and on seeing it he called to the brethren, saying:—

'Brethren, do ye see yonder great log being carried down Ganges' stream?'

'Yes, lord.'

(*The same as the above down to* 'tend towards Nibbāna.')

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[1] *Upagacchāmi.* [*VM.* 600, *upagamanaŋ = upādānaŋ.*]

[2] *Cf. S.* v, 322, where the brother Kimbila (*Brethren,* 105, 125) lives in the village of this name, in the Bamboo Grove.

At these words the venerable Kimbila said to the Exalted One:—

'Pray, lord, what is "this bank"?' . . . (*as before*).

'And what, Kimbila, is "rotting inwardly"?

Herein, Kimbila, a brother is guilty of some foul offence, of such a nature that no pardon thereof is declared.[1] This, Kimbila, is "rotting inwardly."'

§ 202 (6). *Lustful.*[2]

Once the Exalted One was staying among the Sakyans,[3] near Kapilavatthu, in the Banyan Park.

Now at that time there was a newly built mote-hall[4] of the Sakyans of Kapilavatthu, not long made, never yet dwelt in by recluse or brahmin or any other human being.

Then the Sakyans of Kapilavatthu came to visit the Exalted One, and on coming to him they saluted him and sat down at one side. So seated they said to the Exalted One:—

'Here, lord, is a newly built mote-hall of the Sakyans of Kapilavatthu, not long made, never yet dwelt in by recluse or brahmin or any other human being. Let our lord, the Exalted One, be the first to make use of it. When the Exalted One has first made use of it, afterwards the Sakyans of Kapilavatthu will use it. That shall be for the profit and welfare of the Sakyans of Kapilavatthu for many a long day.'

The Exalted One assented by silence.

Then the Sakyans of Kapilavatthu, seeing the consent of the Exalted One, saluted him by the right and went away to the

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[1] *Vuṭṭhānaŋ* (rehabilitation after unfrocking). Here text omits *na*, which is clearly needed and is read by two MSS. *Cf. Vin.* ii, 7; *Asl.* 399.

[2] *Avassuta*, lit. 'leaky.'

[3] The Buddha's own clan. *Cf. K.S.* i, 36, iii, 77.

[4] *Santhâgāraŋ.* This introductory part occurs at *M.* i, 353. *Cf. Buddhist India*, 20. The word is defined here and at *D.A.* i, 256 as 'royal muster-hall' (*evaŋ santhaŋ karonti, mariyādānaŋ bandhanti: rājāno tattha sambhavantī ti*). The description of this hall is given at great length by *Comy.*, and is to be found in substance at *Ud.A.* 409. The same words are used at *D.* iii, 209 (*Dialog.* iii, 201) to describe the mote-hall of the Pāvā Mallas.

new mote-hall. Having got it ready in every way, having appointed seats, set a waterpot and hung up an oil-lamp,[1] they went to the Exalted One, and on coming to him they said:—

'All ready, lord, is the mote-hall. Seats are appointed. A waterpot is set. An oil-lamp is hung. Let the Exalted One now do what seems good to him.'

Then the Exalted One robed himself, and taking outer robe and bowl went along with a great company of brethren to the new mote-hall. On reaching it he had his feet washed,[2] entered the mote-hall and sat down against the middle pillar, facing the east. The Order of Brethren also had their feet washed, entered the mote-hall and sat down against the western wall, also facing east, with the Exalted One in front of them. Then the Sakyans of Kapilavatthu also, having had their feet washed, entered the mote-hall and sat down against the eastern wall, having the Exalted One in front of them.

Then the Exalted One taught the Sakyans of Kapilavatthu with a pious talk[3] till far into the night, established them, roused and made them happy. Then he dismissed them with these words: 'The night is far spent, Gotamas.[4] Do ye now what seems good to you.'

'It is well, lord,' said the Sakyans of Kapilavatthu in obedience to the Exalted One. And they rose up, saluted the Exalted One by the right and went away.

Now not long after the departure of the Sakyans of Kapilavatthu the Exalted One said to the venerable Moggallāna the Great:—

'Moggallāna, the Order of Brethren is now freed of sloth

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[1] 'Seats,' of course, are mats, except for the teacher, who sits in a chair on a daïs. The waterpot is at the door for foot-washing. The oil-lamp is for the night's *bana*-preaching. These customs are still strictly followed in Ceylon.

[2] The method of rinsing the feet on entering a house is described at *Vin.* ii, 8. Nowadays in Ceylon this is done for each *bhikkhu* by a *dāyaka*, or supporter, while another wipes the feet with a cloth.

[3] *Comy.* calls this *pakiṇṇaka* (miscellaneous).

[4] Speaking to his brother clansmen he thus addresses them by the name of their clan. Two watches of the night had passed. *Comy.*

and torpor.[1] Bethink thee, Moggallāna, of a pious talk to the Order of Brethren. My back is aching. I will stretch it.'

'Very well, lord,' replied the venerable Moggallāna the Great to the Exalted One.

Then the Exalted One had his robe folded into four and lay down on his right side in the lion-posture, putting one foot on the other, collected and composed, with his mind set on rising up again.

Thereupon the venerable Moggallāna the Great addressed the brethren, saying: 'Friends.'

'Yes, friend,' replied those brethren to the venerable Moggallāna the Great.

The venerable Moggallāna the Great then said:—

'Friends, I will teach you the way[2] of lusting and also of not lusting. Do ye apply your minds carefully and I will speak.'

'Very good, friend,' replied those brethren to the venerable Moggallāna the Great, who then said:—

'And how, friends, is one lustful?

Herein, friends, a brother, seeing an object with the eye, feels attachment for objects that charm, feels aversion from objects that displease, abides with attention to body distracted,[3] and his thoughts are mean.[4] He realizes not, in its true nature, that emancipation of heart, that emancipation of wisdom, wherein those evil, unprofitable states that have arisen cease without remainder.

This brother, friends, is called "lustful after objects cognizable by the eye, nose, tongue . . . objects cognizable by mind." When a brother so abides, friends, if Māra[5] come upon him by way of the eye, Māra gets an opportunity. If

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[1] *Thīna-middha*, usually one of the hindrances to progress. Here, says *Comy.*, after sitting for two watches they were in a condition to listen more attentively.

[2] *Pariyāya*, 'method,' also 'teaching.' *Comy. kāraṇaŋ*.

[3] *Supra*, § 132. Here *kāya* is omitted.

[4] *Paritta-cetaso*, as opposed to *appamāna-c.* below.

[5] *Māra. Comy. kilesa-Māro pi devaputta-Māro pi.*

Māra come upon him by way of the tongue . . . by way of the mind, Māra gets access, gets opportunity.[1]

Suppose, friends, a shed thatched with reeds or grass, dry and sapless, more than a season old. Then if a man comes upon it from the eastern quarter with a bundle of blazing grass, the fire would get access, the fire would get opportunity. Or if a man comes upon it from the western quarter with a bundle of blazing grass, or from the northern or southern quarter, or from below or above,—from whatever side the man comes upon it with a bundle of blazing grass, the fire would get access, the fire would get opportunity.

Even so, friends, when a brother so abides, if Māra come upon him by way of the eye, or the tongue . . . or mind, Māra gets access, Māra gets opportunity.

So dwelling, friends, objects overcome a brother, a brother overcomes not objects. Sounds overcome a brother, a brother overcomes not sounds. Scents, savours, tangibles and mind-states overcome a brother, a brother overcomes not sounds, scents, savours, tangibles and mind-states. This brother, friends, is called "conquered by objects, sounds, scents, savours, tangibles and mind-states, not conqueror of them." Evil, unprofitable states, passion-fraught, leading to rebirth overcome him, states unhappy, whose fruit is pain, whose future is rebirth, decay and death. Thus, friends, one is lustful.

And how, friends, is one free from lust?

Herein, friends, a brother, seeing an object with the eye, is not attached to objects that charm, nor averse from objects that displease. He abides with attention to body settled, and his thought is boundless. He realizes in its true nature that emancipation of heart, that emancipation of wisdom, wherein those evil, unprofitable states that have arisen come to cease without remainder.

Tasting a savour with the tongue . . . with mind cognizing a mind-state, he is not attached to mind-states that charm, nor is he averse from mind-states that displease, but

[1] *Otāraŋ, ārammaṇaŋ. Cf. S.* ii, 268, etc. *Comy. vivaraŋ, paccayaŋ.*

dwells with attention to body fixed, his thought is boundless. So that he realizes in its true nature that emancipation of heart, that emancipation of wisdom, wherein those evil, unprofitable states that have arisen come to cease without remainder.

This brother, friends, is called "not lustful after objects cognizable by eye . . . not lustful after mind-states cognizable by mind." Thus dwelling, friends, if Māra come upon him by way of the eye, of the tongue, of the mind . . . Māra gets no access, gets no opportunity.

Suppose, friends, a house or hall with peaked gable, built of thick clay, newly plastered,[1] and a man should come upon it from the eastern quarter with a bundle of blazing grass, the fire would get no access, get no opportunity. And likewise, if he come from the western quarter, from the northern, or from below or above,—from whatever quarter that man comes upon it with a bundle of blazing grass, the fire would get no access, would get no opportunity. Even so, friends, when a brother dwells thus, if Māra come upon him by way of the eye, tongue or mind, Māra gets no access, Māra gets no opportunity.

Moreover, friends, so dwelling a brother conquers objects, objects do not conquer him. He conquers sounds, scents, savours, tangibles, mind-states. They do not conquer him. Such a brother, friends, is called "conqueror of objects, sounds, scents, savours, tangibles and mind-states." He is conqueror, not conquered. He conquers those evil, unprofitable states, passion-fraught, inciting to lust, leading to rebirth, states unhappy, whose fruit is pain, rebirth, decay and death. Thus, friends, is one free from lust.'

Thereupon the Exalted One rose up and said to the venerable Moggallāna the Great:—

'Well said! Well said, Moggallāna! Well indeed have you spoken to the brethren of the way of lustfulness and the way of not lusting.'

Thus spake the venerable Moggallāna the Great and the

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[1] *Addâvalepanā.* *Cf. M.* i, 86.

Master was approving of his words, and those brethren were delighted and took pleasure in what was said by the venerable Moggallāna the Great.

§ 203 (7). *States of Ill.*

'Brethren, when a brother knows, as they really are, the arising and the destruction of all states of Ill, then indeed sensual pleasures are seen by him. When he sees sensual pleasures, that desire for sensual pleasures, that love of sensual pleasures, that infatuation,[1] that feverish longing[2] for sensual pleasures, which is therein, does not fasten on him. His path abroad and his lodging at home are so practised[3] that, in such a way of life, coveting and dejection, those evil, unprofitable states, do not fasten on him.

And how, brethren, does a brother know, as they really are, both the arising and the destruction of all states of Ill? He knows "such is body, such the arising of body, such is the destruction of body. Such is feeling, such is perception, such are the activities, such is consciousness, such the arising and destruction of consciousness." That, brethren, is how he knows, as they really are, both the arising and the destruction of all states of Ill.

And how, brethren, are sensual pleasures seen by a brother, in such a way that, so seeing sensual pleasures, that love of sensual pleasures that is therein does not fasten on him?

Suppose, brethren, there were a pit of charcoal,[4] deeper than a man's height, full of charcoal, without flame[5] and smokeless. And suppose a man should come, fond of life, not loving death, but loathing pain. Then two strong men lay hold of him, one by each arm, and drag him to the pit of charcoal. He would writhe his body to and fro. Why so?

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[1] *Mucchā*, 'swooning or fainting for.'

[2] *Pariḷāha.*

[3] Text *anubuddha?* but *v.l. anubandha* (Burmese MS.). *Comy.* probably had the reading *anubaddha*, 'followed' (acc. to which I translate). B. says *yen' ākārena āraññā-vihāraŋ anubandhitvā.*

[4] *Cf. M.* i, 74; *K.S.* ii, 69.

[5] *Vītacchika* of text should be *vītaccika* (*vīta-accika*).

That man, brethren, would know: I shall fall into this pit of charcoal. Owing to that I shall come by death or mortal pain.

Even so, brethren, a brother sees sensual pleasures in the likeness of a pit of charcoal, and, so seeing, that love of sensual pleasures, that infatuation, that feverish longing for sensual pleasures that is therein does not fasten on him.

And how, brethren, does a brother so practise his path abroad and his lodging at home that, so practising, so dwelling, covetousness and dejection, those evil, unprofitable states, do not fasten on him?

Suppose, brethren, a man should enter a forest full of thorns. To east and west of him are thorns. To north and south, below and above him are thorns. Wherever he advances or retreats, he has the thought: May no thorns pierce me. Just so, brethren, whatsoever object in the world is dear and delightful,—that in the Ariyan discipline is called "the thorn."

By so understanding, restraint and non-restraint are to be understood.

And how, brethren, comes non-restraint?

Herein, brethren, a brother, seeing an object with the eye, is attached to objects that are dear, is averse from objects that displease. He dwells with attention to body distracted, and his thought is mean. He knows not that emancipation of heart, that emancipation of wisdom, as they really are, whereby those evil, unprofitable states that have arisen come to cease.

Tasting a savour with the tongue . . . with mind cognizing a mind-state, he is attached to mind-states that are dear, he is averse from mind-states that displease. He dwells with attention to body distracted, his thought is mean, and he knows not that emancipation of heart . . . come to cease. Even so, brethren, comes non-restraint.

And how, brethren, comes restraint?

Herein, brethren, a brother, seeing an object . . . is not attached . . . is not averse . . . dwells with attention fixed on body, and his thought is boundless . . . he knows that

emancipation of heart . . . come to cease. Even so, brethren, comes restraint.

In that brother, brethren, so practising, so dwelling, sometimes and full seldom, through loss of self-control,[1] there do arise evil, unprofitable states, memories and hopes[2] that are akin to the fetters that bind. Weak, brethren, is the arising of his mindfulness,[3] but quickly he abandons (such a state), puts it away, wipes it out, makes it go to utter destruction. Just as if, brethren, a man should let fall two or three drops of water into an iron pot, heated all day long,[4]—that mere trickle of water-drops is soon wiped out, soon used up, brethren. Even so in that brother, so dwelling, sometimes and full seldom, through loss of self-control, there do arise evil, unprofitable states, memories and hopes that are akin to the fetters that bind. The arising of mindfulness in him is weak, but quickly he abandons it, puts it away, wipes it out, makes it go to utter destruction.

Thus if a brother practise his path abroad and his lodging at home in such a way of life, that coveting and dejection, those evil, unprofitable states, do not overwhelm him.[5] Suppose the rājah's royal ministers or friends or boon companions or kinsmen or blood-relations should bring and offer[6] wealth to a brother so practising and living, and say: "Come, good man! Why should these yellow robes torment you? Why do you parade about with shaven crown and bowl? Come! Return to the lower life, enjoy possessions and do deeds of merit." But, brethren, for that brother so practising, so living, to reject the training and return to the lower life is an impossible thing.

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1 *Sati-sammosa* (*cf. DA.* i, 113. *Sati pamussati. Comy.*).

2 *Sara-saṅkappa. Supra*, § 96; *M.*, vol. i, 453.

3 'At the third attempt he succeeds for certain.' *Comy. Cf. A.* ii, 186.

4 *Divasa-santatta. Cf. M.* i, 453 (for the simile); *S.* i, 169.

5 Here text has the usual *nânussavanti* for *nânusati* of the previous passage.

6 *Abhihaṭṭhuŋ pavāreyyuŋ. Comy.* suggests as an example *ratanāni abhiharitvā pavāreyyuŋ*, adding 'as in the case of the elder Sudinna and the clansman Raṭṭhapāla.' *Cf. Vin* iii, 11; *M.* ii, 54; *AA.* on *A.* i, 24.

Suppose, brethren, the river Ganges, that slopes, inclines and leads towards the east, and a great crowd of folk should come, armed with pick and basket saying: "We will make this river Ganges slope, incline and lead towards the west,"—what think ye, brethren? Would that great crowd of folk make the river Ganges so slope, incline and lead towards the west?'

'Surely not, lord.'

'And why not?'

'Because, lord, as the river Ganges slopes, inclines and leads towards the east, it were no easy thing to make it slope, incline and lead towards the west, insomuch that fatigue and vexation would be the lot of all that great crowd of folk.'

'Just so, brethren, if the rājah's royal ministers or friends or boon companions or kinsmen or blood-relations should come to that brother, so practising, so dwelling, and offer him wealth, saying: "Come, good man! Why should these yellow robes torment you? Why do you parade about with shaven crown and bowl? Come! Return to the lower life. Enjoy possessions and do deeds of merit,"—for that brother to return to the lower life is impossible. Why? Because, brethren, as that brother's heart has for many a long day been bent on detachment, inclined to detachment, turned towards detachment, there is no possibility for him to return to the lower life.'

§ 204 (8). *The Judas tree.*[1]

Now a certain brother went to visit another brother, and on coming to him said:—

'Pray, friend, how far is a brother's insight fully purified?'

'Friend, when a brother understands, as they really are, the arising and the destruction of the sixfold sense-sphere, to that extent is his insight fully developed.'

[1] *Kiṃsuka* (What d'ye call it?), *butea frondosa*. *Cf.* *Jāt.* ii, No. 248, where the Master is asked by four brethren to explain *jhāna*, which they understand in four several ways. He explains to them by the parable of the Judas tree, seen differently at four several seasons by these four brethren. The parable here given is told of Brahmadatta, rājah of Benares. *Cf. The Jātaka*, vol. ii. (Rouse), p. 184; *Jātaka Tales*, p. 197.

But that brother was dissatisfied with the other's answer to his question, and went away to another brother and asked the same question. He replied:—

'Friend, when a brother understands, as they really are, the arising and the destruction of the five factors of grasping,[1] to that extent his insight is fully purified.'

But again that brother, dissatisfied with this answer, went away to another brother and put the same question. He replied:—

'Friend, when a brother understands, as they really are, the arising and the destruction of the four great essentials,[2] to that extent is his insight fully purified.'

Again that brother was dissatisfied with the reply and went away to another brother and put the same question. He replied:—

'Friend, when a brother understands, as it really is, that whatsoever is of a nature to arise, all that is of a nature to cease, to that extent his insight is fully purified.'

Thereupon that brother, being dissatisfied, went to see the Exalted One, and on coming to him, saluted him and sat down at one side. So seated that brother said to the Exalted One:—

'Lord, I went to a certain brother and asked this question of him: "Pray, friend, how far is a brother's insight fully purified?" At these words, lord, that brother replied (*and he described his several visits, questions, and the answers he received*). . . . So, lord, being dissatisfied with these answers to my question I am come to the Exalted One (and now I ask), "Pray, lord, how far is a brother's insight fully purified?" '

'Suppose, brother, a man who had never seen a Judas tree. So he went to a certain man who had seen one,[3] and on coming to him asked him: "What sort of thing is a Judas tree, master?" The other replies: "Well, my man, the Judas

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[1] *Pañc 'upādāna-kkhandhā.* *Cf* *K.S.* III, *passim.*

[2] *Mahābhūtāni.*

[3] *Dassāvī* (usually means 'far-sighted'). *Comy.* *yena kiṃsuko diṭṭha-pubbo.*

tree is blackish, something like a charred stump." So, brother, for the time being, the Judas tree is to him as that other man sees it.

Well, the man is not satisfied with the answer to his question, so he goes away to another man who had seen one, and puts the same question. The other replies: "Well, my man, the Judas tree is reddish, something like a lump of flesh." So, brother, for the time being the Judas tree is to him as that other man sees it.

Still dissatisfied with the reply to his question, he goes away to another man who had seen one, and puts the same question. He replies: "Why, my man, a Judas tree is stripped of its bark.[1] It has its pods burst,[2] something like an acacia tree." So, brother, for the time being the Judas tree is to him as that other man sees it.

Well, the man is not satisfied with the reply to his question, so he goes away to see yet another man who had seen a Judas tree, and puts the same question. That other replies: "Well, my man, the Judas tree is very thick-leaved.[3] It gives a close shade, just like a banyan tree." So, brother, for the time being a Judas tree is to him as that other sees it. Just so, brother, according as the insight of those good folk is fully purified, in accordance with that they give their explanation of it.

In the same way, brother, the insight of these worthies is fully purified according to their several bents,[4] and they give their explanation accordingly.

It is even as some rājah's border-town,[5] brother, strongly built with walls and towers, and having six gates to it. This town hath a wise and watchful warden of the gates, who keeps out enemies and welcomes friends. From the east there comes a pair of swift messengers, and they say unto the

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[1] Text *odīraka-jāto, v.l. ocīraka-*. *Comy. ojīrika-, ocīrika-*. *Pāli Dict ocīraka* ('with the bark off').

[2] *Ādinna-sipāṭiko*. *Cf. M.* i, 306.

[3] *Bahala-patta-palāso*. *Comy* has *phala-patta-*. *JA. bāla palāsa.*

[4] *Yathā yathā adhimuttānaṃ.*

[5] *Cf.* Mrs. Rhys Davids' *Buddhism*, p. 181; *Buddh. Psych.*, 72.

warden of the gates: "Good fellow, where is the lord of this town?"

And he replies: "Yonder he sits in the midst where the four ways meet."

Then those twin messengers deliver unto the lord of the town the message of the Truth, and go their ways by the path by which they came.

Likewise also from the west and from the north there comes a pair of swift messengers, and they say unto the warden of the gates: "Good fellow, where is the lord of this town?" And in like manner he replies, and they deliver unto the lord of that town the message of the Truth and go their ways by the path by which they came.

Now, brother, have I made you a parable, and for your understanding of it this is the explanation:—

"The town," brother, is a name for the body, of the four great essentials compounded, of mother and father sprung,[1] on rice and gruel fed, impermanent, of a nature to be worn away, pounded away, broken and scattered.

"Having six gates," brother,—this is a name for the personal sixfold sense-sphere.

"Warden of the gates," brother,—this is a name for mindfulness.

"Pair of swift messengers," brother,—this is a name for calm and insight.

"Lord of the town," brother,[2]—this is a name for consciousness.

"In the midst, where four ways meet," brother,—this is a name for the four great essentials, the elements of earth, water, fire and air.

"Message of the Truth,"[3] brother,—this is a name for Nibbāna.

"By the way they came,"[4] brother,—this is a name for the Ariyan Eightfold Path, to wit, right view and the rest . . . and right concentration.'

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[1] *Cf. supra*, § 103. [2] In *Comy.*'s story, he is a dissolute young fellow, forced to reform by the two messengers.

[3] *Yathābhūtaŋ vacanaŋ*, 'telling how it really is.' [4] *Cf. Expos.*, § 204.

§ 205 (9). *The lute.*[1]

In whatsoever brother or sister, brethren, there should arise desire or lust or malice or infatuation or repugnance of heart in respect of objects cognizable by the eye, let such refrain his heart from that. Fearsome and beset with fear is this way, beset with thorns and jungle, a devious track,[2] a wrong path,[3] hard to travel on.[4] Followed by the unworthy is this path, not by the worthy ones. So with the thought, ''tis no proper path for thee,' let a man refrain his heart from objects cognizable by the eye. And in respect of savours and the rest, in respect of mind-states cognizable by mind, if there should arise desire or malice . . . let him refrain his heart from mind-states cognizable by mind.

Suppose, brethren, there is growing corn that has reached ripeness, and a lazy watcher of the corn. Then a cow that devours[5] corn comes down into that corn and eats her fill with ravenous delight. Even so, brethren, the ignorant manyfolk, being uncontrolled in the sixfold sense-sphere, eats its fill with ravenous delight among the five sensual pleasures.

But suppose, brethren, that there is growing corn that has reached ripeness and a zealous watcher of the corn. Then a cow that devours corn comes trespassing in that corn. The watcher of the corn seizes her with a firm grip by the muzzle. Gripping her muzzle he gets a firm hold of her forehead and holds her fast. So holding her fast above the forehead,[6] he gives her a sound drubbing with a stick, and having so belaboured her, he lets her go.

This happens a second time, brethren. Then for a third time, brethren, a cow that devours corn comes down into that corn,

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[1] 'This parable,' says *Comy.*, 'was given at Jeta Grove.'

[2] *Ummagga.* *Comy.* 'No way for one journeying to the world of devas or mankind or Nibbana.'

[3] *Kummagga.* Skt. *ku-marga*, 'an evil way.' *Cf. Itiv.* 117; *Sn.* 736.

[4] *Duhitika*, 'beset with robbers.' But *Comy.* reads *dvīhitika*, as *infra*, p. 323 of text. See *Pāli Dict. s.v.*

[5] *Cf. Brethren*, verse 446.

[6] *Upari-ghaṭāyaŋ* ('pot'), like *kumbha* (of an elephant), not as *Pāli Dict. ref. s.v.* *Comy. dvinnaŋ singānaŋ antare.*

and again the man . . . belabours her with a stick and lets her go. So it comes about, brethren, that the corn-devouring cow, whether she roam in village or forest, whether given to standing[1] or lying down, would never trespass in that corn again: for she bethinks her of that last belabouring with a stick.

Just so, brethren, when a brother's heart is stirred, stirred strongly by the sixfold sense-sphere, yet inwardly he stands fast, becomes tranquil, is one-pointed, is composed.[2]

Suppose, brethren, the sound of a lute has never been heard by a rājah or royal minister. Then he hears the sound of a lute and says: 'Good man, pray what is that sound so entrancing, so delightful, so intoxicating, so ravishing,[3] of such power to bind?'

Then they say to him: 'That, lord, is the sound of what is called a lute, that sound so entrancing, so delightful, so intoxicating, so ravishing, of such power to bind.'

Then he says: 'Go, my man. Fetch me that lute.'

So they fetch him that lute and say to him: 'This, lord, is that lute, the sound of which is so entrancing . . . of such power to bind.'

Then he says: 'Enough of this lute, my man. Fetch me that sound.'

They say to him: 'This lute so called, lord, consists of divers parts,[4] a great number of parts. It speaks because it is compounded of divers parts, to wit, owing to the belly, owing to the parchment, the handle, the frame,[5] the strings, owing to the bridge[6] and proper effort of a player. Thus, lord, this lute, so called, consists of divers parts, of a great number of parts. It speaks because it is compounded of divers parts.'

Then that rājah breaks up that lute into ten or a hundred

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[1] *Ṭhāna-bahula, nisajja-bahula.*

[2] *Comy.* explains the four words of the four *jhānas* respectively.

[3] *Mucchaniyya. Comy. mucchitaŋ viya karaṇato mucchissati.*

[4] *Cf. Mil. Pañh.*, 53. The parts there given are *patta, camma, doṇi, daṇḍa, upavīna, tantiyo, koṇa.*

[5] Text *upavenaŋ* (*v.l. upaviṇe, upadhīrane*). *Comy.* has *upadhārane* = *vethake* (framework). [6] *Koṇaŋ = caturaŋsaŋ sīra-daṇḍakaŋ C.*

pieces. Having done so, he splinters and splinters it again. Having done so, he burns it in fire,[1] then makes it a heap of ashes and winnows the heap of ashes in a strong wind or lets them be borne down by the swift stream of a river.

Then he says: 'A poor thing[2] is what you call a lute, my men, whatever a lute may be. Herein the world is exceeding careless and led astray.'

Even so, brethren, a brother investigating[3] body as far as there is scope[4] for body, investigating feeling, perception, the activities, investigating consciousness, so far as there is scope for consciousness,—in all of these investigations, whatever there be of 'I' or 'I am' or 'Mine,' there is none of that for him.

§ 206 (10). *The six animals.*[5]

Suppose, brethren, a man with a wounded body, with a festering body, were to enter a swampy jungle. Its grasses and thorns pierce his feet and scratch his festering limbs. That man, brethren, would feel pain and despair all the more owing to that. Even so, brethren, some brother here goes to dwell in village or jungle, and meets with one who rebukes him.[6] This venerable one and he who thus treats him,[7] saying, 'Such a life (as yours) is a thorn of impurity to the village,' knowing him to be such a thorn,—(these two) are to be understood as restraint and non-restraint.

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[1] The stock series of phrases for utter destruction of anything. *Cf. K.S.* iii, 61.

[2] Text *asakkirâyaŋ* (*v.l. asatikirâyaŋ*, also the reading of *Comy.*, with expl. *asati* = *lāmaka*. *J.A.* i, 285. *Tanti-bandhi-lāmakam evā ti attho.*

[3] Text *samanesati*. *Comy. sammannesati* (expl. as *khandha-sammasanaŋ . . . pariyesati*), but *Pāli Dict.*, which I follow here, *samannesati*. The passage is quoted at *Mahāniddesa*, p. 439, where it is spelt *sammannesati*.

[4] *Gati.*

[5] *Vis. Magg.* ii, 484, 'the six personal sense-spheres are to be regarded as six creatures: the external sphere as their feeding-ground.'

[6] *Vattāraŋ. Comy. codakaŋ.*

[7] *Evaŋkārī.* 'Like a physician.' *Comy.* Owing to the structure of this sentence the distinction between the two men is obscured. I think the reading should be *ayañ ca* (the brother), *so ca evaŋkārī* (the rebuker). Sinh. MSS. read *so* for *kho.*

And how, brethren, is non-restraint ?

Herein, brethren, a brother, seeing an object with the eye, is attached to objects that charm, is averse from objects that displease, and dwells with attention to body distracted. His thought is mean, and he understands not, as it really is, that emancipation of heart, that emancipation of wisdom, whereby those evil, unprofitable states, that have arisen, cease utterly without remainder.

Hearing a sound with the ear, smelling a scent with the nose, tasting a savour with the tongue, contacting what is tangible with body . . . cognizing a mind-state with the mind, he is attracted to mind-states that charm, is averse from mind-states that displease, and dwells with attention to body distracted. His thought is mean and he understands not . . . without remainder.

Suppose, brethren, a man catches six animals, of diverse range and diverse pasturage, and tethers them with a stout rope. He catches a snake and tethers it with a stout rope: also a crocodile, a bird,[1] a dog, a jackal, and a monkey does he tether with a stout rope. Having done so, brethren, he ties them together with a knot in the middle and sets them going.

Now, brethren, those six animals of diverse range and diverse pasturage would struggle[2] to be off, each one to his own range and pasture. The snake would struggle, thinking: I'll enter the anthill. The crocodile: I'll enter the water. The bird: I'll mount[3] into the air. The dog: I'll enter the village. The jackal would think: I'll go to the charnel-field. The monkey would think: I'll be off to the forest.

Now, brethren, when those six hungry[4] animals grew weary, they would follow after the one of them that was stronger, they would conform to that one,[5] they would become subject to him. Even so, brethren, in whatsoever brother attention to body is not practised, not made much of, the eye struggles to pull him with objects that charm. Repulsive to him are

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[1] *Pakkhiŋ.* 'A bird with an elephant's trunk (?).' *Comy.*

[2] *Āviñcheyyuŋ = ākaḍḍheyyuŋ. Comy.*

[3] *Ḍessāmi* (*ḍeti*) = *uppatissāmi. Comy.*

[4] *Jhattā.*

[5] Text *anuvidhīyeyyuŋ. Comy anuvidhāy-*(der. from *anuvidhāna*)

objects that displease. The mind struggles to pull him with mind-states that charm. Repulsive to him are mind-states that displease. Thus, brethren, is non-restraint.

And how, brethren, is restraint?

Herein, brethren, a brother, seeing an object with the eye, is not attached to objects that charm, nor averse from objects that displease. He dwells with attention to body established and his thought is boundless. He understands, as it really is, that emancipation of heart, that emancipation of wisdom, whereby those evil, unprofitable states that have arisen come to cease utterly without remainder. Tasting a savour with the tongue . . . cognizing with mind a mind-state, he is not attached to mind-states that charm, nor averse from mind-states that displease. He dwells . . . he understands . . . come to cease utterly without remainder.

Suppose, brethren, a man catches six animals of diverse range and diverse pasturage, and tethers them with a stout rope . . . (*as above*) . . . and so doing he tethers them to a stout peg or post. . . . Now, brethren, when those six animals grow weary, they would have to stand, crouch or lie down by that peg or post. Even so, brethren, in whatsoever brother attention to body is practised and made much of, the eye does not struggle to pull him with objects that charm. Objects that displease are not repulsive to him . . . the tongue does not struggle . . . the mind does not struggle to pull him with mind-states that charm, nor are mind-states that displease repulsive to him. Thus, brethren, is restraint.

'Tethered to a stout peg or post,' brethren, is a term for attention to body.[1] Wherefore, brethren, thus must ye train yourselves: 'We shall practise attention to body. It shall be made much of, ridden on, built upon, striven with, accumulated and thoroughly undertaken.'[2]

§ 207 (11). *The sheaf of corn.*

Suppose, brethren, a sheaf of corn thrown down at the four crossways. Then six men come up armed with flails, and with their six flails beat out that sheaf of corn. Thus, brethren,

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[1] *Cf. V.M.*, 269. [2] *Cf. D.* ii, 103; *S.* ii, 264; *Ud.* 62.

would that sheaf of corn be threshed thoroughly, thus beaten with six flails. Then suppose a seventh man comes up, armed with a flail, and threshes that sheaf of corn with his seventh flail. Thus would that sheaf of corn be still more thoroughly threshed by that seventh flail.

Even so, brethren, the untaught manyfolk is threshed by the eye with objects that charm, by the tongue with savours that charm, . . . (lastly) by the mind with mind-states that charm. If that untaught manyfolk, brethren, thinks of a future becoming, still more thoroughly is it threshed, just as that sheaf of corn is still more thoroughly threshed by the seventh flail.

Once upon a time, brethren, the Devas and Asuras were massed for battle.[1] Then Vepacitti, lord of the Asuras, addressed the Asuras thus: 'Good sirs,[2] if in the battle now set between the Devas and the Asuras the Asuras win the day and the Devas be worsted, then do ye bind Sakka, lord of the Devas, neck, hand and foot, and bring him into my presence in Asura Town.'

And in like manner Sakka, lord of the Devas, thus addressed the Devas of the Thirty Three: 'Good sirs, if in the battle now set between the Devas and the Asuras the Asuras be worsted and the Devas win the day, do ye bind Vepacitti, lord of the Asuras, neck, hand and foot, and bring him into my presence at the Devas' Court of Righteousness.'[3]

Well, brethren, in that fight the Devas won the day, and the Asuras were worsted. Then the Devas of the Thirty-Three bound Vepacitti, lord of the Asuras, neck, hand and foot, and brought him into the presence of Sakka, lord of the Devas, to the Devas' Court of Righteousness.

So there, brethren, was Vepacitti, lord of the Asuras, bound neck, hand and foot. Now when it occurred to Vepacitti, lord of the Asuras, thus: 'Righteous in good sooth are the Devas,[4] unrighteous the Asuras. Now go I to Deva Town,'

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[1] *Cf. K.S.* i, 283 The *sutta* is there entitled 'Forbearance.'

[2] *Mārisā. Comy.* at *S.* i, 2 explains as 'they who are free from *dukkha.*'

[3] *Sudhammaŋ devasabhaŋ.*

[4] *Comy.* 'In that they do not give me cause to weep.'

straightway he beheld himself freed from that fivefold bondage and possessed of the five pleasures of the senses, and so endowed had great delight. But, brethren, when Vepacitti, lord of the Asuras, thought: 'Righteous forsooth are the Asuras, unrighteous are the Devas.[1] Now go I to Asura Town,' thereupon he beheld himself bound with that fivefold bondage and robbed of the five pleasures of the senses.

Thus subtle, brethren, is the bondage of Vepacitti, but more subtle still the bondage of Māra. He who hath conceits, brethren, is Māra's bondsman. He who hath no conceits[2] is freed from the Evil One. 'I am,'—that is a conceit. 'This am I,'—that is a conceit. 'I shall be,'—that is a conceit. 'I shall not be,'—that is a conceit. 'Embodied shall I be,'—that is a conceit. 'Disembodied shall I be,'—that is a conceit. 'I shall be conscious,'—that is a conceit. 'Unconscious shall I be,'—that is a conceit. 'Neither conscious nor unconscious shall I be,'—that is a conceit. A conceit, brethren, is lust. A conceit is an imposthume, a barb. Wherefore, brethren, ye must say: 'With heart free from conceits will we abide.' Thus must ye train yourselves.

'I am,' brethren, is something moved.[3] 'This am I,' 'I shall be,' 'I shall not be,' 'embodied,' 'disembodied,' 'conscious, unconscious, neither conscious nor unconscious shall I be,'—these, brethren, are something moved. What is moved is lust, an imposthume, a barb. Wherefore, brethren, let your thought be: 'With heart immovable will we abide.' Thus must ye train yourselves.

'I am,' brethren, is something wavering. 'This am I' . . . and the other conceits are something wavering. What wavers, brethren, is lust, an imposthume, a barb. Wherefore let your thought be: 'With heart unwavering will we abide.' Thus must ye train yourselves.

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[1] *Comy.* 'In that they bind me like a jungle-hog with fivefold bondage, and make me sit here.'

[2] *Comy. Tanhā-diṭṭhi-māna.* The first conceit here refers to *tanhā*; the second to *diṭṭhi*; the third to *sassata-diṭṭhi* (eternalist view); the fourth to *uccheda-diṭṭhi* (the annihilationist view).

[3] *Iñjitaŋ.*

'I am,' brethren, is an obsession.[1] 'This am I' . . . and the other conceits are obsessions. An obsession, brethren, is lust, an imposthume, a barb. Wherefore, brethren, let your thought be: 'With heart unobsessed will we abide.' Thus must ye train yourselves.

'I am,' brethren, is vain imagining.[2] 'This am I' . . . and the other conceits are vain imaginings. Vain imaginings are lust, an imposthume, a barb. Wherefore, brethren, let your thought be: 'With heart that has slain conceit will we abide.' Thus, brethren, must ye train yourselves.

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[1] *Papañcitaŋ* For *papañca* see *Brethren*, p. 343 *n.*

[2] *Cf. K.S.* i, 18 *n* *Māna-gataŋ*=*māna-pavatti*. *Comy.*

PART II [*CHAPTER* XXXVI]

KINDRED SAYINGS ABOUT FEELING

Book I

§ 1 (1). *Concentration.*[1]

There are these three feelings, brethren. What three? Feeling that is pleasant, feeling that is painful, and feeling that is neither pleasant nor painful. These, brethren, are the three feelings.

Collected, 'ware, the mindful follower
Of the Awakened One well understands
Feelings, and how they come to be, and where
They cease, and what the way to feelings' end.[2]
That brother who hath ended them, therefor
No longer hungereth.[3] He is set free.

§ 2 (2). *For pleasure.*

There are these three feelings, brethren. . . .

Pleasure or pain or feeling that is neither,
The inner and the outer, all that's felt—
He knows it to be Ill. He sees the world
False,[4] perishable.[5] He sees, by contact with it,[6]
That it is transient, and frees himself.[7]

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[1] *Samādhi.*

[2] Text misprints *khaya-gāminaŋ.*

[3] *Nicchāto=nittanho.* *Comy.*

[4] *Mosa-dhammaŋ.* *Cf. Sn.* v, 738 (as here), 758, where it is explained as *nassana-dhammaŋ* (*Par. Jot.*, 506, 509).

[5] *Palokinaŋ.* *Comy. palujjana-sabhāvaŋ.*

[6] *Phussa-phussa-vayaŋ passaŋ.* *Comy. ñāṇena phusitvā phusitvā 'va sampassanto* (*phussa* is gerund of *phusati*). *Vayaŋ = ante bhangaŋ* (*Sn. A.*)

[7] *Evaŋ tattha virajjati.* Sinh. MSS. of *Comy.* read *evaŋ vaṭṭaŋ virajjati* (is free from the round of rebirth). But *Sn. Comy.* has *tattha vijānāti = dukkha-bhāvaŋ vijānāti.*

§ 3 (3). *By abandoning.*

There are these three feelings, brethren. What three? . . . The lurking tendency[1] to lust for pleasant feeling, brethren, must be abandoned. The lurking tendency to repugnance for painful feeling must be abandoned. The lurking tendency to ignorance of feeling that is neither pleasant nor painful must be abandoned.

When in a brother that lurking tendency to lust for pleasant feeling to repugnance for painful feeling, to ignorance of neutral feeling is abandoned, this abandonment of tendency to lust in a brother is called 'rightly seeing.' He has cut off craving, broken the bond,[2] by perfect comprehension of conceit he has made an end of Ill.

> To feel (the touch of) pleasure, not to know
> What feeling is, to see no refuge from it,—
> That is the lurking tendency to craving.
>
> To feel (the touch of) pain, but not to know
> What feeling is, to see no refuge from it,—
> That is the lurking tendency to shunning.
>
> What neither pains nor pleases, as is taught
> By the Great Sage,[3]—if one delights in that,
> Not even thus is he from Ill released.
>
> But when a brother, ardent (in his task),
> Lets not his mind run riot,[4] thereupon
> That wise one every feeling understands.
>
> He, understanding feelings, in this life
> Is drug-immune and, when the body dies,
> A saint, lore-perfect, past our reckoning.[5]

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[1] *Anusaya.*

[2] *Vivattayi.* *Comy* has the usual variant *vāvattayi.* For this stock phrase *cf. infra*, § 5; xliv, § 9.

[3] *Bhūri-pañña.* *Cf. K.S.* iii, 121 *n.*

[4] *Sampajaññaŋ na riñcati na jahati.* *Comy.* 'abandons not composure.' At *Sn.* v, 156 *Comy.* says *na rittakaŋ karoti.*

[5] *Sañkhaŋ nopeti* (*na upeti*). See note to *K.S.* iii, 33. *Comy.* says *ratto duṭṭho mulho ti paññattiŋ na upeti.*

§ 4 (4). *The bottomless pit.*[1]

The untaught manyfolk, brethren, utters this saying: 'There is a bottomless pit in the mighty Ocean.' But herein, brethren, the untaught manyfolk utters this saying of what is not, of what exists not, to wit: 'There is a bottomless pit in the mighty Ocean.'

Now this word 'bottomless pit,' brethren, is a term for painful bodily feeling. The untaught manyfolk, when touched by painful bodily feeling, weeps and wails, cries aloud, knocks the breast and comes by utter bewilderment. So, brethren, it is said: 'The untaught manyfolk has not emerged from the bottomless pit,[2] does not reach solid ground.'

But the well-taught Ariyan disciple, brethren, when touched by painful bodily feeling, weeps not, wails not, cries not aloud, knocks not the breast, comes not by utter bewilderment. Thus, brethren, it is said: 'The well-taught Ariyan disciple has emerged from the bottomless pit, he reaches solid ground.'[3]

He who cannot bear with patience pains that come upon him,
That rack the body, drain the life, cause trembling at their touch:
Who weeps and wails, bursts into tears, feeble and void of strength,
From the abyss hath not come forth nor reached the solid ground.

But he that beareth patiently the pains that come upon him,
That rack the body, drain the life, and feareth not their touch,
He hath come forth from the abyss and reached the solid ground.

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[1] *Pātālā.* *Comy.* derives it thus: *pātassa alaŋ pariyatto n' atthi* ('no end of falling'). See Append. to *Brethren*, p. 418, where Mrs. Rhys Davids says: 'any circumstance in which one is carried off one's feet, loses balance.'

[2] Text has *pātālena* for *pātāle na.*

[3] *Gādhañ ca n' ajjhagā.* *Cf. S.* i, 47.

§ 5 (5). *By so regarding.*

There are these three feelings, brethren. What three? Feelings that are pleasant, feelings that are painful, feelings that are neither pleasant nor painful.

Pleasant feelings, brethren, should be regarded as Ill Painful feelings should be regarded as a barb. Neutral feelings should be regarded as impermanence.

When a brother regards pleasant feelings as Ill, painful feelings as a barb, neutral feelings as impermanence, such an one is called, brethren, 'rightly seeing.' He has cut off craving, broken the bond, by perfect comprehension of conceit he has made an end of Ill.

Who sees that pleasure is an Ill and pain a piercing barb,
Who sees the state of neutral feeling is impermanent,
That brother rightly sees indeed and feelings understands,
He, understanding feelings, in this life is drug-immune:
When body dies,—a saint, lore-perfect, past our reckoning.

§ 6 (6). *By the barb.*

'The untaught manyfolk, brethren, feels feeling that is pleasant, feeling that is painful and feeling that is neutral. The well-taught Ariyan disciple, brethren, feels the same three feelings.

Now herein, brethren, what is the distinction, what is the specific feature,[1] what is the difference between the well-taught Ariyan disciple and the untaught manyfolk?'

'For us, lord, things are rooted in the Exalted One. . . .'

'The untaught manyfolk, brethren, being touched by feeling that is painful, weeps and wails, cries aloud, knocks the breast, falls into utter bewilderment. For he feels a twofold feeling, bodily and mental.

Suppose, brethren, they pierce a man with a barb, then with a second barb. Just so, brethren, that man feels the pain of two barbs. Thus does the untaught manyfolk weep and wail . . . for he feels a twofold pain, bodily and mental.

[1] *Cf. K.S.* iii, 58 for *adhippāyoso* and the usual phrase that follows.

Touched by that painful feeling he feels repugnance for it Feeling that repugnance for the painful feeling, the lurking tendency to repugnance fastens on him. Touched by the painful feeling, he delights in pleasant feeling. Why so? The untaught manyfolk, brethren, knows of no refuge from painful feeling save sensual pleasure. Delighting in that sensual pleasure, the lurking tendency to sensual pleasure fastens on him. He understands not, as it really is, the arising and the destruction of feelings, nor the satisfaction, the misery, the way of escape from feelings. As he understands them not, the lurking tendency to ignorance of neutral feeling fastens on him. If he feels feeling that is pleasant, he feels it as one in bondage.[1] If he feels feeling that is painful, he feels it as one in bondage. If he feels feeling that is neutral, he feels it as one in bondage. This untaught manyfolk, brethren, is called "in bondage to birth, death, sorrow and grief, woe, lamentation and despair. He is in bondage to Ill." So I declare.

But, brethren, the well-taught Ariyan disciple, when touched by painful feeling, weeps not, wails not, cries not aloud, knocks not the breast, falls not into utter bewilderment. He feels but one feeling, the bodily, not the mental.

Suppose, brethren, they pierce a man with a barb, but do not pierce him with a second barb. Thus that man feels but the pain caused by the one barb. Even so, brethren, the well-taught Ariyan disciple, when touched by painful feeling, weeps not, wails not, cries not aloud, knocks not the breast, falls not into utter bewilderment. He feels but one feeling, bodily pain, not mental.

Moreover, he has no repugnance for painful feeling. As he has no repugnance for it, the lurking tendency to repugnance for painful feeling fastens not on him. He, when touched by painful feeling, delights not in sensual pleasure. Why so? Because, brethren, the well-taught Ariyan disciple knows of a refuge from painful feeling apart from sensual ease. As he delights not in sensual ease, the

[1] *Saṃyutta.*

lurking tendency to sensual ease fastens not on him. As he understands, as they really are, both the arising and the destruction of these feelings, the satisfaction, the misery of them, the way of escape therefrom, the lurking tendency to ignorance of neutral feeling fastens not on him. If he feels a feeling that is pleasant, he feels it as one freed from bondage. If he feels a feeling that is painful, he feels it as one that is freed from bondage. If he feels a neutral feeling, he feels it as one that is freed from bondage. This well-taught Ariyan disciple, brethren, is called " freed from the bondage of birth, old age,[1] from sorrow and grief, from woe, lamentation and despair, freed from the bondage of Ill." So I declare.

Such, brethren, is the distinction, the specific feature, the difference between the well-taught Ariyan disciple and the untaught manyfolk.

Not swayed by feelings is the sage. Nor ease
Nor pain affecteth him of knowledge wide.
Betwixt the wise man and the worldly one
Vast is the difference in goodliness.

A searcher of the Norm,[2] of knowledge wide,
Who rightly views this world and that beyond,
Is not heart-harassèd by things desired:
By undesired things he is not repelled.

By his disinclination and dislike
They're blown away, departed, are no more.
Knowing the stainless path and sorrowless,
He rightly knows, becoming he 's o'erpassed.'[3]

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[1] *Jarā*, omitted in the former paragraph.

[2] *Saṅkhātā-dhammassa.* *Cf.* *K.S.* ii, 36; *Sn.* 70:—

Anelamūgo sutavā satīmā
Saṅkhata-dhammo niyato padhānavā

where *Comy.* expl. = '*pariññāta-dhammo*' : *Sn.* 1038. *Comy.* 'a name for the arahant.'

[3] *Bhavassa pāragū.*

§ 7 (7). *Sickness* (1).

Once the Exalted One was staying near Vesālī, in Great Grove, at the Hall of the Peaked Gable.

Then the Exalted One at eventide rising from his solitude went to visit the sick-ward, and on reaching it sat down on a seat made ready. So seated the Exalted One addressed the brethren, saying:—

'Brethren, a brother should meet his end[1] collected and composed. This is our instruction to you. And how, brethren, is one collected ?

Herein, brethren, a brother dwells, as regards body, contemplating body as transient,[2] ardent, composed and thoughtful, by having put away[3] in this world the dejection arising from craving. Thus, brethren, is a brother collected.

And how, brethren, is a brother composed ?

Herein, brethren, in his going forth and in his returning a brother acts composedly. In looking in front and looking behind, he acts composedly. In bending or relaxing (his limbs) he acts composedly. In wearing his robe and bearing outer robe and bowl, in eating, drinking, chewing, and tasting he acts composedly. In easing himself, in going, standing, sitting, sleeping, waking, in speaking and keeping silence he acts composedly. Thus, brethren, is a brother composed.

Brethren, a brother should meet his end collected and composed. This is our instruction to you.

Now, brethren, as that brother dwells collected, composed, earnest, ardent, strenuous, there arises in him feeling that is pleasant, and he thus understands: "There is arisen in me this pleasant feeling. Now that is owing to something, not without cause. Owing to what ? Owing to this same body. Now this body is impermanent, compounded, arisen owing to something. It is owing to this impermanent body, which

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[1] *Kālaŋ āgameyya.* lit. 'reach his time.'

[2] *Kāye kāyânupassī.* *Comy.* *nirodhaŋ anupassanto.*

[3] *Vineyya.* I take this as gerund of *vineti.* But it may be the potential mood. *Cf.* *Sn.* 590 ; *Nidd.*[2] 577.

has so arisen, that pleasant feeling has arisen as a consequence, and how can that be permanent ?"

Thus he dwells contemplating impermanence in body and pleasant feeling, he dwells contemplating their transience, their waning, their ceasing, the giving of them up. As he thus dwells contemplating impermanence in body and pleasant feeling, contemplating their transience . . . the lurking tendency to lust for body and pleasant feeling is abandoned.

So also as regards painful feeling . . . the lurking tendency to repugnance for body and painful feeling is abandoned.

So also as regards neutral feeling . . . the lurking tendency to ignorance of body and neutral feeling is abandoned.

If he feels a pleasant feeling he understands: "That is impermanent, I do not cling to it.[1] It has no lure for me." If he feels a painful feeling he understands likewise. So also if he feels a neutral feeling.

If he feels a pleasant feeling, he feels it as one released from bondage to it.

So also, if he feels a painful feeling and a neutral feeling, he feels it as one released from bondage to it.

When he feels a feeling that his bodily endurance has reached its limit, he knows that he so feels. When he feels a feeling that life has reached its limit, he knows that he so feels. He understands: When body breaks up, after life is used up, all my experiences in this world will lose their lure and grow cold.

Just as, brethren, because of oil and because of a wick a lamp keeps burning, but, when oil and wick are used up, the lamp would go out because it is not fed. Even so, brethren, a brother, when he feels a feeling that his bodily endurance has reached its limit, that his life has reached its limit, when he feels a feeling that, when body breaks up, after life is used up, all his experience in this world will lose its lure and grow cold,—he knows that he so feels.'

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[1] *Cf. K.S.* ii, 57, and for the parable following (shortened here), p. 68.

§ 8 (8). *Sickness* (ii).

(*The same as the previous down to* 'there has arisen in me this pleasant feeling.')

'. . . Now that feeling is owing to something, not without cause. It is owing to this contact. Now this contact is impermanent, compounded, arisen owing to something. Owing to this impermanent contact which has so arisen, this pleasant feeling has arisen: "How can that be permanent ?" Thus he dwells contemplating the impermanence in contact and pleasant feeling, contemplating their transience, their waning, their ceasing, the giving of them up. Thus as he dwells contemplating their impermanence . . . the lurking tendency to lust for contact and pleasant feeling is abandoned in him.

So also as regards contact and painful feeling . . . contact and neutral feeling (*as in the previous section*) . . . he knows that he so feels.'

§ 9 (9). *Impermanent*.

'There are these three feelings, brethren, impermanent, compounded, arising owing to something, perishable by nature, changeable by nature, of a nature to fade away, of a nature to cease. What three ? Feeling that is pleasant, feeling that is painful, and neutral feeling. These are the three.'

§ 10 (10). *Rooted in contact*.

'There are these three feelings, brethren, born of contact, rooted in contact, related to contact,[1] conditioned by contact. What three ? Feeling that is pleasant, feeling that is painful, and neutral feeling.

Owing to contact that is to be experienced as pleasant,[2] brethren, arises pleasant feeling. By the ceasing of that contact to be experienced as pleasant, that pleasant feeling,—arisen owing to that appropriate[3] contact to be experienced as pleasant,—ceases, is quenched.

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1 *Phassa-nidāna*. *Cf. K.S.* ii, 67 for the section.

2 *Sukha-vedaniyaṃ*. *Comy. sukha-vedanāya paccaya-bhūtaṃ*.

3 *Tajjaṃ = sarūpaṃ*. *Cf. Buddh. Psych. Ethics*, 6 *n*.

Owing to contact that is to be experienced as painful, brethren, arises painful feeling. By the ceasing of that contact to be experienced as painful. that painful feeling arisen owing to appropriate contact, to be experienced as painful, ceases and is quenched.

So also as regards contact to be experienced as neutral. . . .

Just as, brethren, from the putting together and rubbing together of two sticks warmth is born,[1] heat is produced: as from the changing and parting of those two sticks the warmth so born ceases and is quenched,—just so, brethren, these three feelings born of contact, rooted in contact, related to contact, conditioned by contact, owing to appropriate contact so born,—those feelings so born come to cease.'

2. The Chapter on Solitude

§ 11 (1). *Given to solitude.*

Then a certain brother went to visit the Exalted One, and on coming to him saluted him and sat down at one side. So seated that brother said to the Exalted One:—

'Here, lord, as I was meditating alone this reflection arose in me: Three feelings have been spoken of by the Exalted One: pleasant feeling, painful feeling and neutral feeling: these three. Now the Exalted One has said: "Whatsoever is experienced, that is joined with Ill."[2] Pray, lord, concerning what was this saying uttered: "Whatsoever is experienced, that is joined with Ill"?'

'Well said, brother! Well said, brother! These three feelings were named by me, and I said also, "Whatsoever is experienced, that is joined with Ill."

Now, brother, this saying of mine was uttered concerning the impermanence of compounded things. This saying of mine, "Whatsoever is experienced, that is joined with Ill,"

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[1] *Cf. Mil. Pañ.*, 6; *Buddh. Psych.*, 45; *S.* v, 212.

[2] Reading with MSS. of *Comy. taŋ dukkha-sannissitaŋ* which I follow in preference to reading of our text *taŋ dukkhasmiŋ*. *Comy.* expl. 'all of that is Ill.'

was uttered concerning the perishable, transient nature of compounded things, of their nature to fade away and to cease.

Now, brother, I have seen that the ceasing of the activities is gradual. When one has attained the first trance, speech has ceased. When one has attained the second trance, thought initial and sustained has ceased. When one has attained the third trance, zest has ceased. When one has attained the fourth trance, inbreathing and outbreathing have ceased. When one has attained the realm of infinite space, perception of objects has ceased. When one has attained the realm of infinite consciousness, perception of the realm of infinite space has ceased. When one has attained the realm of nothingness, the perception of the realm of infinite consciousness has ceased. When one has attained the realm of neither-perception-nor-non-perception, the perception of the realm of nothingness has ceased. Both perception and feeling have ceased when one has attained the cessation of perception and feeling. For the brother who has destroyed the āsavas, lust is extinguished, hatred is extinguished, illusion is extinguished.

Again, brother, I have seen that the mastery of the activities is gradual.[1] When one has attained the first trance, speech is mastered . . . illusion is mastered (*as in the previous section*).

There are these six calmings, brother. When one has attained the first trance, speech is calmed down. In the second, thought initial and sustained[2] is calmed down. In the third, zest. In the fourth, inbreathing and outbreathing. In the trance where perception and feeling have ceased,[3] perception and feeling are calmed down. For the brother who has destroyed the āsavas, lust, hatred and illusion are calmed down.'

§ 12 (2). *The sky* (i).

Just as, brethren, divers winds blow in the sky,—some winds blow from the east, some from the west, some from the north,

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[1] *Anupubbaŋ.* For this passage see *Pts. of Contr.*, 122.

[2] *Vitakka-vicāra. Cf. Buddh. Psych. Eth.*, 10 *n.*

[3] *Saññā-vedayita-nirodhaŋ, i.e.* has attained trance in the subjective world. *Comy.* has *cattāro arūpā gahitā honti.*

some from the south,—winds dusty, winds dustless, cool winds and hot winds, winds soft and boisterous,—even so in this body arise divers feelings,—feelings pleasant, feelings painful, also neutral feelings.

As many divers winds blow through the sky,—
From east and west and north and south they blow.
Winds dusty, dustless, cool and hot as well,
Winds boisterous and low, of many kinds,—
So in this body many a feeling rises,
Pleasant and painful, feeling that is neither.
A brother who is ardent, self-possessed,
And from the substrate free,[1] well understands
In his awareness feelings of all kinds.
He, understanding feelings, in this life
Is drug-immune and, when the body dies,
A saint, lore-perfect, past our reckoning.[2]

§ 13 (3). *The sky* (ii).

(*The same as the above, without the gāthās*).

§ 14 (4). *The guest-house.*[3]

Suppose, brethren, a guest-house. Thither come from the eastern quarter folk who take up their residence therein. From the western, northern and southern quarter they come and dwell therein, noblemen and brahmins, commoners and serfs.[4] Even so, brethren, in this body divers feelings arise, feelings pleasant, feelings painful, feelings neutral.

Pleasant feelings arise that are carnal.[5] Painful feelings arise that are carnal. Neutral feelings arise that are carnal. Likewise arise feelings pleasant, painful and neutral that are free from a carnal taint.

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[1] *Nirūpadhi.*

[2] *Cf.* xxxvi, § 3.

[3] *Āgantuk' āgāra.* *Cf.* *S.* v. 51.

[4] *Vessā* and *suddā.*

[5] *Sāmisa,* lit. 'with a fleshy bait.' *Kāma-nissitā,* 'such as may arise in the first trance. The mental feelings are experienced in the fourth trance.' *Comy.* *Cf.* *M.* iii, 217-19; *M.A.* 279; VibhA. 268.

§ 15 (5) *Property*[1] (1).

Then the venerable Ānanda came to the Exalted One . . . Seated at one side the venerable Ānanda said to the Exalted One:—

'Pray, lord, what are the feelings? What is the arising of feelings, what is the ceasing of feelings, what the way leading to the ceasing of feelings? What is the satisfaction, the misery, of feeling, what is the refuge from feeling?'

'There are these three feelings, Ānanda: pleasant, painful and neutral feelings. These, Ānanda, are called feeling. By the arising of contact comes the arising of feelings. By the ceasing of contact comes the ceasing of feelings. This Ariyan Eightfold Path is the way leading to the ceasing of feelings, namely: right belief and the rest . . . right contemplation. That pleasure, that mental ease which arises owing to feeling,—that is called "the satisfaction of feeling." As to the feelings which are impermanent, painful, changeable by nature,—these are called "the misery of feeling." That restraint of desire and lust for feeling, that abandoning of desire and lust for feeling,—that is the refuge from feeling

Moreover, Ānanda, I have seen the ceasing of the activities to be gradual.[2] When one has attained the first trance, speech has ceased. . . . When one has attained the cessation of perception and feeling, perception and feeling have ceased. In the brother who has destroyed the āsavas, lust has ceased, hatred has ceased, illusion has ceased.

Moreover, Ānanda, I have seen that the mastery of the activities is gradual. When one has attained the first trance, speech is mastered . . . illusion is mastered.

Moreover, Ānanda, I have seen that the calming of the activities is gradual. When one has attained the first trance, speech is calmed . . . illusion is calmed.'

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[1] *Santakaŋ*, 'what belongs to one' (*idoneus*).
[2] *Anupubba*. *Cf. supra*, § 11.

§ 16 (6). *Property* (ii).

Then the venerable Ānanda came to see the Exalted One. . . As he sat at one side, the Exalted One said to the venerable Ānanda:—

'What, Ānanda, is feeling? What is the arising . . . What is the ceasing . . . What is the way leading to the ceasing of feeling? What is the satisfaction, the misery of feeling, what is the refuge from feeling?'

'For us, lord, things have the Exalted One for their root, their guide, their resort. Well for us, lord, if the meaning of this saying were to occur to the Exalted One. Hearing the Exalted One the brethren will bear it in mind.'

'Then listen, Ānanda. Apply your mind closely and I will speak.'

'Even so, lord,' replied the venerable Ānanda. . . . The Exalted One said:—

'There are these three feelings, Ānanda . . .' (*as in* § 15).

§ 17 (7). *Eightfold* (i).

(*The same as* § 15. '*Eightfold*' *means, ceasing, mastering and the six calmings there described.*)

§ 18 (8) *Eightfold* (ii).

Then a number of brethren came to the Exalted One. . . . As they[1] sat at one side, the Exalted One said to those brethren:—

'What, brethren, is feeling? . . .' (*all as in* § 16).

§ 19 (9). *Fivetools.*[2]

Now Fivetools, the carpenter, came to visit the venerable Udāyi,[3] and on coming to him, saluted him and sat down at

[1] All MSS. have *nisinno*, which should read *nisinne*.

[2] *Pañcak' anga.* According to *Comy* the five *angāni* constituting the tools of a carpenter are *vasi-pharasu* (adze), *nikhādana* (chisel), *daṇḍa* (measuring-stick), *muggara* (gavel), *kāla-sutta* (blackened thread): Western carpenters use a chalked thread. *Cf. Mil. P.*, 413; *J.P.T.S.*, 1884, 76-8: also *nāli*, a hollow reed. (Ceylon carpenters use a bambu joint for holding nails, etc., and small tools.)

[3] *Cf. supra*, § 133. *M.* i, 396, 447. Here *Comy.* calls him *paṇḍita thera.*

one side. So seated Fivetools, the carpenter, said to the venerable Udāyi:—

'Pray, master Udāyi, how many feelings are spoken of by the Exalted One?'

'Three feelings, carpenter, are spoken of by the Exalted One,—pleasant feeling, painful feeling and feeling that is neither pleasant nor painful. These are the three.'

At these words Fivetools, the carpenter, said to the venerable Udāyi:—

'Not three feelings were spoken of by the Exalted One, master Udāyi. There are two feelings,—pleasant and painful feeling. As to this neutral feeling, it was spoken of by the Exalted One as belonging to pure and perfect bliss.'[1]

Then a second time the venerable Udāyi said to the carpenter Fivetools:—

'Not two feelings, carpenter, were spoken of by the Exalted One. Three feelings were spoken of by the Exalted One,—pleasant, painful and neutral feelings. These are the three so spoken of.'

Then a second time also Fivetools, the carpenter, said to the venerable Udāyi:—

'No, master Udāyi. There are two feelings so spoken of. . .

Then a third time the venerable Udāyi asserted and the carpenter Fivetools denied that there were three feelings.

So neither could convince the other.

Now the venerable Ānanda overheard the talk between the venerable Udāyi and Fivetools, the carpenter. Thereupon the venerable Ānanda went to the Exalted One. . . . Seated at one side he repeated in full to the Exalted One the talk between the venerable Udāyi and Fivetools, the carpenter, so far as it went. Then the Exalted One said:—

'Though it was true, Ānanda, Fivetools the carpenter did not agree with the explanation of the brother Udāyi, nor would the latter agree with the explanation of the former, though it was true.

[1] *Cf. infra*, xliii, § 24, *Santaṃ. Comy.* '*Sā pi sant' aṭṭhena paṇīt' aṭṭhena ca sukhan ti vutta nirodho.*' For *paṇīta* see *Buddh. Psych. Eth.*, 266 *n.*

There *are* two feelings, Ānanda, in my way of explaining. There are also three feelings, Ānanda, in my way of explaining. There are also five, six, eighteen, thirty-six, there are one hundred and eight[1] feelings in my way of explaining, Ānanda. Such is the exposition of the Norm taught by me, Ānanda.

Though I have thus expounded my method of teaching the Norm, Ānanda, of those who will not approve of, will not agree with, each other's exposition of it, however well said and spoken,—of such you may expect this. They will dwell quarrelsome, wrangling, disputatious, wounding each other with the weapons of the tongue.[2]

Now such is the method of the Norm, as expounded by me. When I have so expounded it, those who approve of, agree with, each other's exposition of it, being well said and spoken,—of such you may expect this: they will dwell in harmony, courteous, without quarrelling, like milk and water mixed, looking on one another with the eye of affection.

There are these five sensual elements, Ānanda. What five? Objects cognizable by the eye, desirable, pleasant, delightful and dear, passion-fraught, inciting to lust. . . . There are objects cognizable by ear, nose, tongue. . . . There are objects cognizable by body, tangible, desirable, pleasant, delightful and dear, passion-fraught, inciting to lust. . . . These, Ānanda, are the five sensual elements. That pleasure, that happiness that arises owing to the five sensual elements,—that, Ānanda, is called "sensual pleasure."

Now, Ānanda, there may be some who aver: "This is the supreme pleasure and happiness that beings experience." But of that view of theirs I do not allow. Why not? There is, Ānanda, another pleasure, still more excellent and exquisite than this. And what is that?

Herein, Ānanda, a brother, aloof from sensuality, aloof from evil conditions, enters on the first trance, which is accompanied by thought directed and sustained, which is born of solitude, easeful and zestful, and abides therein. This;

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[1] The number of the *khandhas* (thirty-six in a threefold way).

[2] *Cf. Udān.*, 67.

Ānanda, is another pleasure still more excellent and exquisite than that one.

There may be some, Ānanda, who aver: "This is the supreme pleasure and happiness that beings can experience." But of that I do not allow. And why not? There is yet another pleasure more excellent, more exquisite than this (of the first trance). And what is it? Herein, Ānanda, a brother, by the calming down of thought directed and sustained, enters on the inward calm, that single-mindedness of will, apart from thought directed and sustained, born of mental balance, zestful and full of ease, which is the second trance. This, Ānanda, is a pleasure still more excellent, still more exquisite than that other.

Again, Ānanda, there may be those who aver: "This (of the second trance) is the supreme pleasure and happiness that beings can experience." But that I do not allow. Why not? There is yet another pleasure. . . . What is that?

Herein, Ānanda, a brother, by the fading out of zest becomes balanced and remains mindful and composed, and experiences with the body the happiness of which the Ariyans aver: "The balanced thoughtful man dwells happily." Then he enters on the third trance and abides therein. Now this, Ānanda, is a pleasure still more excellent, still more exquisite (than the previous one).

Again, Ānanda, there may be some who aver: "This (of the third trance) is the supreme pleasure and happiness that beings can experience." But this also I do not allow. Why not? Because there is yet another pleasure. . . . What is that?

Herein, Ānanda, a brother, rejecting pleasure and pain, by the coming to an end of the joy and sorrow which he had before, enters on and abides in the fourth trance, which is free of pain and free of pleasure, but is a state of perfect purity of balance and equanimity. This, Ānanda, is a pleasure still more excellent, still more exquisite than that other.

Again, Ānanda, there may be some who aver. . . . But there is yet another pleasure. . . . What is that? Herein, Ānanda, a brother, passing utterly beyond the perception of

objects, by the coming to an end of perception of resistance,[1] by not attending to perception of diversity, with the idea of "infinite[2] is space," attains and abides in the realm of the infinity of space. This, Ānanda, is a pleasure still more excellent, still more exquisite (than that other).

Again, Ānanda, there may be those who aver: "This is the supreme pleasure. . . ." But there is yet another pleasure. . . What is that ?

Herein, Ānanda, a brother, passing utterly beyond the realm of infinite space, with the idea of "infinite is consciousness," attains and abides in the realm of infinite consciousness. This, Ānanda, is a pleasure still more excellent, still more exquisite (than that other).

Again, Ānanda, there may be some who aver: "This is the supreme pleasure. . . ." But there is yet another pleasure. . . . What is that ?

Herein, Ānanda, a brother, passing utterly beyond the realm of infinite consciousness, with the idea: "There is nothing at all," attains and abides in the realm of nothingness. This, Ānanda, is a pleasure yet more excellent, yet more exquisite (than that other).

Again, Ānanda, there may be some who aver: "This is the supreme pleasure. . . ." But there is yet another pleasure. . . . What is that ?

Herein, Ānanda, a brother, passing utterly beyond the realm of nothingness, attains and abides in the realm which neither is nor is not perception. This, Ānanda, is a pleasure. . . .

But, Ānanda, if some should aver: "This is the supreme pleasure and happiness that beings can experience," I do not allow of that. Why not ? Because, Ānanda, there is yet a

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[1] *Paṭigha* (here in its psychological sense) = *saññā*. The resistance offered to outward-going consciousness, by which one becomes aware of something.

[2] Text has *anatta* in this and the next para., following the Sinhalese MSS. But *nt* and *tt* are so similar in Sinhalese script that they are often indistinguishable. Burmese MSS. read *ananta*, and *Comy.* does not notice the passage, so I translate according to *ananta*, always used in this stock formula.

pleasure more excellent, still more exquisite than that one. What is that?

Herein, Ānanda, a brother, passing utterly beyond the realm which neither is nor is not perception, attains and abides in (a state which is) the cessation of perception and feeling.[1] This, Ānanda, is a pleasure still more excellent, still more exquisite (than that other).

But, Ānanda, there is a possibility that the Wanderers who hold other views might aver: "Gotama the recluse spoke of the cessation of perception and feeling, and proclaims that as pleasure. What is the meaning of this and how is this?" The Wanderers who hold other views, Ānanda, should be replied to thus: "Friends, the Exalted One did not proclaim that as pleasure in connection with just pleasant feeling: but wheresoever, friends, pleasure is obtained, the Exalted One proclaims just that pleasure, howsoever and of whatsoever nature, as pleasure." '[2]

§ 20 (10). *By a brother.*

There are two feelings, brethren, in my way of explaining. There are also three feelings, five, six, eighteen, thirty-six, there are one hundred and eight feelings in my way of explaining. Such, brethren, is my way of explaining the Norm. (*The rest is as in the last section*).

3. The Method of the Hundred and Eight[3]

§ 21 (1). *Sīvaka.*

Once the Exalted One was staying near Rājagaha, in the Bamboo Grove, at the Squirrels' Feeding-ground.

Now on that occasion the Wanderer Sīvaka of the Top-knot[4] paid a visit to the Exalted One. On coming to him he greeted him in friendly wise, and after the exchange of greetings and

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[1] *Saññā-vedayita-nirodha.* [2] *Cf. Buddh. Psych.*, 119.

[3] See end of § 22.

[4] Moḷiya, having his hair tied in a *moḷi*. *Cf. K S.* ii. 9 *n.* He may have been a physician. *Cf. A.* iii, 356: *Thag.* 14.

courtesies, sat down at one side. So seated, the Wanderer Sīvaka of the Top-knot said to the Exalted One:—

'There are some recluses and brahmins, master Gotama, who say thus, who hold this view: Whatsoever pleasure or pain or mental state a human being experiences, all that is due to a previous act. Now what says master Gotama about this?'

'Now, Sīvaka, in this connection there are some sufferings originating from bile.[1] You ought to know by experience,[2] Sīvaka, that this is so. And this fact, that sufferings originate from bile, is generally acknowledged by the world as true. Now, Sīvaka, those recluses and brahmins who say thus, who hold this view: That whatsoever pleasure or pain or mental state a human being experiences, all that is due to a previous act, both in what is known by personal experience and in what is generally acknowledged by the world as true,—in both they go too far. Wherefore I declare those recluses and brahmins to be in the wrong.

Also, Sīvaka, in this connexion, there are some sufferings originating from phlegm, from wind, from the union of bodily humours,[3] from changes of the seasons, from stress of untoward happenings,[4] from sudden attacks from without,[5] also from ripeness of one's karma, Sīvaka,—as you ought to know by experience. And this fact, Sīvaka, that sufferings originate from ripeness of one's karma, is generally acknowledged by the world as true. Now, Sīvaka, the recluses and brahmins who say thus, who hold this view: "Whatsoever pleasure or

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[1] *Cf. Mil. Pañh.*, 134, and *S.B.E.* xxxv, p. 191, where Nāgasena is questioned on the sinlessness of the Buddha by King Milinda, and quotes this *sutta*. See *infra*, p. 161 *n*. *A*. ii, 87. [2] *Sāmaṃ*.

[3] MSS. of *Comy.* agree in reading *sannipātāni* for text's *sannipātikāni*. *Cf.* the additional note on p. 161.

[4] *Visama-parihārajāni*, *e.g.* 'as when one goes out hastily at night and is bitten by a snake.' *Comy.* In the passage quoted above, *Mil. P.*, 134. Prof. Rhys Davids trans. 'avoiding of dissimilarities.' *Comy.* at *A*. ii, 87, 'by sitting or standing too long' (any excess).

[5] *Opakkamikāni*, *e.g.* 'arrested as a robber or adulterer.' *Comy. M.P.* gives as example the wounding of the Buddha's foot by a splinter of rock. The word means 'chance external happenings.'

pain or mental state a human being experiences, all that is due to a previous act," herein they go beyond personal experience and what is generally acknowledged by the world. Wherefore do I declare those recluses and brahmins to be in the wrong.'

At these words the Wanderer Sīvaka of the Top-knot said to the Exalted One:—

'Excellent, master Gotama! . . . Let the master Gotama accept me from this day forth, so long as life shall last, as a follower who has taken refuge in him.'

With bile, phlegm, wind, the union
Of humours, seasons' changes and the stress
Of circumstance and awkward happenings,
The ripeness of one's karma makes the eighth.

§ 22 (2). *One hundred and eight.*

I will teach you an exposition of the Norm, brethren, according to the method of the one hundred and eight. And what, brethren, is that exposition of the Norm?

There are two feelings, brethren, in my way of expounding. There are also three, five, six, eighteen, thirty-six, and one hundred and eight feelings.

And what, brethren, are the two feelings? They are bodily and mental feelings. These, brethren, are called 'the two feelings.'

And what, brethren, are the three feelings? They are pleasant, painful and neutral feelings.

And what, brethren, are the five feelings? They are the controlling powers[1] of pleasure, pain, joy, grief and indifference. . . .

And what, brethren, are the six feelings? They are the feeling born of eye-contact, ear-contact, nose-, tongue-, body- and mind-contact. . . .

And what, brethren, are the eighteen feelings? They are the six ways of giving attention[2] to joy, grief and indifference. . . .

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[1] *Indriyāni.*

[2] *Upavicārā.*

And what, brethren, are the thirty-six feelings? They are the six forms of joy concerned with the worldly life, the six forms of joy concerned with giving up:[1] they are the six forms of grief concerned with the worldly life and six forms of grief concerned with giving up: there are six forms of indifference concerned with the worldly life and six forms of indifference concerned with giving up. These, brethren, are called 'the thirty-six feelings.'

And what, brethren, are the one hundred and eight feelings? There are thirty-six feelings of the past, thirty-six of the future, and thirty-six feelings of the present time. These, brethren, are the one hundred and eight feelings, and this is the method of expounding the Norm according to the one hundred and eight.

§ 23 (3). *The brother.*

Then a certain brother came to the Exalted One. . . . Seated at one side that brother said this:—

'What, lord, are the feelings, what the arising of feelings, and what is the way leading to the arising of feelings? What is the ceasing of feelings, what is the way leading to their ceasing, what is the satisfaction, the misery of feelings, what is the way of escape from feelings?'

'There are these three feelings, brother: pleasant, painful and neutral feelings. These, brother, are called "the three feelings." From the arising of contact comes the arising of feelings. Craving is the way leading to the arising of feelings. By the ceasing of contact comes the ceasing of feeling. This Ariyan Eightfold Path, to wit: right view . . . and right contemplation, is the way leading to the ceasing of feelings. The pleasure and happiness which arise owing to feeling,—that is the satisfaction in feeling. The misery of feeling is the impermanence, the pain, the unsubstantial nature of feeling. The abolishing of desire and lust, the abandoning of desire and lust,—that is the escape from feelings.'

[1] *Nekkhamma*

§ 24 (4). *Knowledge of the past.*

Formerly, brethren, before my enlightenment, when I was not yet fully enlightened, but a Bodhisat, this thought occurred to me: What now are feelings? What is the arising of feelings? What is the ceasing of feelings, what the way leading to the ceasing of feelings? What is the satisfaction, what is the misery of feelings? What is the way of escape from feelings?

Then, brethren, I thought thus: There are these three feelings . . . (*as in the previous section*). . . . At the thought, brethren, 'This is feeling,'—in things not heard of before[1] there arose in me vision, there arose in me knowledge, insight arose, wisdom arose, light arose.

At the thought: 'This is the arising of feeling,' brethren, in things not heard of before . . . light arose.

At the thought: 'This is the way leading to the arising of feeling,' brethren, . . . light arose.

At the thought: 'This is the ceasing of feeling,' brethren, . . . light arose.

At the thought: 'This is the way leading to the ceasing of feeling. . . .' At the thought: 'This is the satisfaction, the misery of feeling, this is the escape from feeling,' brethren, in things not heard of before there arose in me vision, knowledge arose, insight arose, wisdom arose, light arose.

§ 25 (5). *By a brother.*

Then a number of brethren came to see the Exalted One . . . and asked: 'What, lord, is feeling?' (*repeated as in* § 23).

§ 26 (6). *Recluses and brahmins* (i).

There are these three feelings, brethren. What three? Pleasant feeling, painful feeling, neutral feeling.

Whatsoever recluses or brahmins understand not as they really are the arising, the destruction, the satisfaction and misery of, the escape from, these three feelings, [those recluses

[1] *Pubbe ananussutesu dhammesu.* *Cf. K.S.* ii, 7 *nn.*

and brahmins[1] are approved neither among recluses as recluses nor among brahmins as brahmins. And those venerable ones have not understood of themselves, have not realized, the profit of being recluses or brahmins, nor have they lived in the attainment thereof.

But those recluses and brahmins who have done so, are approved both among recluses as recluses and among brahmins as brahmins. And those venerable ones have understood of themselves, have realized, the profit of being recluses or brahmins, and having so attained do live in the present life.]

§ 27 (7). *Recluses and brahmins* (ii).

(*The same as in* § 26.)

§ 28 (8) *Recluses and brahmins* (iii).

. . . Whatsoever recluses or brahmins understand not feeling, understand not the arising of feeling, the ceasing of feeling, the way leading to the ceasing of feeling . . . those recluses or brahmins are not approved. . . . But those who do understand . . . have realized . . . even in the present life.

§ 29 (9). *Purified and free from carnal taint.*[2]

There are these three feelings, brethren. What three ? . . . There is, brethren, a zest that is carnal and a zest that is not carnal. There is a zest that is still less carnal than the other.

There is a pleasure that is carnal, a pleasure that is not carnal, and a pleasure still less carnal than the other.

There is an indifference . . . there is a release that is carnal, one that is not carnal, and one that is still less carnal than the other.

And what, brethren, is the zest that is carnal ?

There are these five sensual elements, brethren. What five ? Objects cognizable by the eye, objects desirable,

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[1] The words in brackets are abbreviated in the text and are to be supplied from *S.* ii, 14 (*K.S.* ii, 12).

[2] *Cf. supra*, § 14.

leasant, delightful and dear, passion-fraught, inciting to lust. . . . There are things cognizable by body, tangibles, desirable, pleasant. . . . These, brethren, are the five sensual elements. Whatsoever zest, brethren, arises owing to these five, that is called 'zest that is carnal.'

And what, brethren, is zest that is not carnal?

Herein a brother, aloof from sensuality, aloof from evil conditions, enters on the first trance, which is accompanied by thought directed and sustained, born of solitude, easeful and zestful, and abides therein. By the calming down of thought directed and sustained, he enters on the inward calm, that one-pointedness of will, apart from thought directed and sustained, born of mental balance, zestful and easeful, which is the second trance, and abides therein. This, brethren, is called 'zest that is not carnal.'

And what, brethren, is the zest that is still less carnal than the other?

That zest which arises in a brother who has destroyed the āsavas, who can look upon his heart as released from lust,—that zest, brethren, is called 'the zest that is still less carnal than that other.'

And what, brethren, is pleasure that is carnal?

There are these five sensual elements, brethren. What five? (*as above*). . . . Whatsoever pleasure and happiness arise owing to these five sensual elements,—that, brethren, is called 'pleasure that is carnal.'

And what, brethren, is the pleasure that is not carnal?

Herein, brethren, a brother, aloof from sensuality (*as above*) . . . having entered on the second trance, abides therein. By the fading out of zest, he abides indifferent, mindful and composed, and experiences pleasure through the body. Having entered on the third trance, which the Ariyans describe in these terms: 'He who is indifferent and mindful dwells happily,' he abides therein. This, brethren, is the pleasure that is not carnal.

And what, brethren, is the pleasure that is still less carnal than the other?

In a brother who has destroyed the āsavas, who can look

upon his heart as released from lust, as released from hatred, as released from illusion, there arises pleasure and happiness. This, brethren, is called 'the pleasure that is still less carnal than that other.'

And what, brethren, is the indifference that is carnal ?

There are five sensual elements (*as above*) . . . the indifference that arises owing to these is called 'indifference that is carnal.'

And what, brethren, is the indifference that is not carnal ?

Herein, brethren, a brother, by the abandoning of pleasure, by the abandoning of pain, by the destruction of the happiness and dejection which he had before, having entered upon that state which is neither pleasant nor painful, that utter purity of mindfulness reached by indifference, which is the fourth trance, and abides therein. This, brethren, is called 'the indifference that is not carnal.' And what, brethren, is the indifference that is still less carnal than that other ?

In a brother who has destroyed the āsavas, who can look upon his heart as released from lust, hatred and illusion, there arises indifference. This, brethren, is called 'the indifference that is still less carnal than that other.'

And what, brethren, is the release that is carnal ?

Release that is concerned with (material) objects is carnal. Release that is concerned with immaterial objects is not carnal.

And what, brethren, is the release that is still less carnal than that other ?

In a brother who has destroyed the āsavas, who can look upon his heart as released from lust, hatred and illusion, there arises a release. This, brethren, is called 'the release that is still less carnal than that other.'

ADDITIONAL NOTE TO PAGE 155.

At *M.P.* 302 (*trans.* p. 164), Nāgasena sums up in verse the causes of untimely death:—

'By hunger, thirst, by poison, and by bites,
Burnt, drowned, or slain, men out of time do die ;
By the three humours, and by three combined,
By heats, by inequalities, by aids,
By all these seven men die out of time.'

['All can be treated medicinally except the ripeness of *Karma*.' *Comy.*]

PART III

[CHAPTER XXXVII]

KINDRED SAYINGS ABOUT WOMANKIND

1. First Repetition

§ 1 (1). *Charming and not charming.*

Possessed of five qualities, brethren, woman is altogether without charm for a man. What five? She is not beauteous in form, not possessed of wealth, not moral. She is slack, she gets no offspring. Possessed of these five qualities, brethren, a woman is altogether without charm for a man.

Possessed of five qualities, brethren, woman is altogether charming to a man. What five? She is beauteous in form, possessed of wealth, moral, vigorous and gets offspring. Possessed of these five qualities, brethren, a woman is altogether charming to a man.

§ 2 (2). *Charming and not charming.*

Possessed of five qualities, brethren, a man is without charm for a woman. What five? (*The same as the above.*)

§ 3 (3). *Special.*

There are these five special[1] woes, brethren, which a woman has to undergo as apart from a man. What five? Herein, brethren, a woman at a tender age goes to her husband's family and leaves her relatives behind. That is the first special woe.

Again, brethren, a woman is subject to menses. That is the second woe.

[1] *Āveṇikā* (a word of doubtful origin), def. by *Comy.* as *paṭipuggalikāni* (*idoneus*), *asadhāraṇāni purisehi* (not in common with males).

Again, brethren, a woman is subject to pregnancy. That is the third woe.

Again, brethren, a woman has to bring forth. That is the fourth woe.

Again, brethren, a woman has to wait upon[1] a man. That is the fifth special woe which a woman has to undergo as apart from a man.

These, brethren, are the five special woes which a woman has to undergo as apart from a man.

§ 4 (4). *Three things.*

Possessed of three things, brethren, a woman, as a rule, when body breaks up, after death is reborn in the Waste, the Way of Woes, the Downfall, in Purgatory.[2] What three? Herein, brethren, a woman stays at home with heart haunted by the taint of stinginess.[3] At noontide she stays at home with heart haunted by jealousy.[4] At eventide she stays at home haunted by sensuality and lust. These are the three things, brethren, possessed of which a woman . . . is reborn . . . in purgatory.

(Anuruddha 1. The Dark Side)[5]

Then the venerable Anuruddha[6] came to visit the Exalted One. . . . Seated at one side he said:—

'Herein, lord, with clairvoyant eye, purified and superhuman, I behold womankind, after death, when body breaks

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[1] *Pāricariyaŋ upeti.*

[2] The stock phrase *apāya, duggati, vinipāta, niraya.* According to *Comy.* the first is a synonym for purgatory generally ('hell' eternal not existing for the Buddhist), the second is *dukkhassagati,* the third *vināsa-nipāta,* the fourth is purgatory proper, *nir-aya,* 'a going asunder.' See *Ud.A.* 418; *Dialog.* ii, 91 *n.*

[3] *Comy.* 'she will not give food to her crying children.'

[4] *Comy.* 'she is jealous of her husband's doings.'

[5] *Kaṇha-pakkha* (the dark fortnight of the moon), as opp. to § 14 *infra.* The title seems to refer to *S.* ii, xvi, 7 (*K.S.* ii, 139), the waxing and waning of good qualities.

[6] Anuruddha was noted for his clairvoyant powers. He is proclaimed (*A.* i, 23) as best of those who had 'the heavenly eye.' *Cf. K.S.* ii, cap. xix (of Moggallāna).

up, being reborn in the Waste, the Way of Woe, the Downfall, in Purgatory. Of what qualities possessed, lord, is a woman so reborn ?'

§ 5 (1). *Wrathful.*

'Possessed of five things, Anuruddha, a woman . . . is reborn . . . in purgatory. What five ? She is faithless, shameless, unscrupulous, wrathful, of weak wisdom. These are the five things possessed of which . . . a woman . . . is so reborn.'

§ 6 (2). *Grudging.*

(*As above, with* grudging *as fourth term.*)

§ 7 (3). *Envious.*

(*As above, with* envious *as fourth term.*)

§ 8 (4). *Through stinginess.*

(*As above, with* stinginess *as fourth term.*)

§ 9 (5). *Adulteress.*

(*As above, with* adulteress *as fourth term.*)

§ 10 (6). *Immorality.*

(*As above, with* immoral . . .)

§ 11 (7). *Of small knowledge.*

(*As above, with* small knowledge . . .)

§ 12 (8). *Indolent.*

(*As above, with* indolent . . .)

§ 13 (9). *Muddle-headed.*

(*As above, with* muddle-headed *as fourth term.*)

§ 14 (10). *The fivefold guilty dread.*[1]

Possessed of five things, Anuruddha, womankind is reborn . . . in Purgatory. What five ? She takes life, takes what

[1] *Cf. K.S.* ii, 48. These are to be guarded against by the five charges (*pañcasīla*).

is not given, acts wrongly in sense-desires, tells lies, indulges in fermented and distilled liquor, intoxicants causing sloth. These are the five things possessed of which womankind . . is reborn in Purgatory.

2. Second Repetition

(Anuruddha 2. The Bright Fortnight)

Then the venerable Anuruddha came to visit the Exalted One. . . . Seated at one side he said to the Exalted One:—

'Herein, lord, I behold with clairvoyant eye, purified and superhuman,—I behold womankind, when body breaks up after death being reborn in the Happy Lot, in the Heavenly World. Of what qualities possessed, lord, is a woman so reborn ?'

§ 15 (1). *Not wrathful.*

'Possessed of five things, Anuruddha, womankind is so reborn. What five ? She is faithful, modest, scrupulous, not wrathful, rich in wisdom. . . .

§§ 16-24 (2-10).

(*The reverse of* §§ 6-14 above, viz.: She is not grudging, not envious, not stingy, no adulteress, moral, of wide knowledge, energetic, has her wits about her and observes the five charges.)

3.

§ 25 (1). *Confident.*

There are these five powers in a woman, brethren. What five ? The power of beauty,[1] the power of wealth, the power of kin, the power of sons,[2] the power of virtue. These are the five. Possessed of these five powers, brethren, womenfolk dwell at home in confidence.

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[1] *Rūpa* = *rūpa-sampatti.*

[2] *Puttā.* Daughters are not welcomed in Indian families. The word, however, may be rendered by 'children.'

§ 26 (2). *By force.*

(*The same*) . . . Possessed of these five powers, brethren, a woman dwells at home overpowering her husband.

§ 27 (3). *By conquering.*

(*The same*) . . . Possessed of these five powers, brethren, a woman continues to[1] get the better of her husband.

§ 28 (4). *One.*

Possessed of one power, brethren, a man continues to get the better of a woman. What power? By the power of authority.

Neither the power of her beauty, nor her power of wealth, of kin, of sons, nor her power of virtue can avail[2] a woman who is mastered by the power of authority.

§ 29 (5). *Quality.*

Possessed of these five powers . . . the power of virtue.

Suppose, brethren, a woman is possessed of the power of beauty, but not of wealth. Thus is she defective by one quality. But suppose her possessed of both, then is she complete by that quality.

Suppose, brethren, a woman is possessed of the power of beauty and wealth, but not of kin. Then is she defective by that one quality. But suppose her possessed of all three, then is she complete by that quality.

Suppose, brethren, a woman is possessed of the power of beauty, wealth, and kin, but not of sons. Then is she defective by that one quality. But suppose her possessed of all four, then is she complete by that quality.

Suppose, brethren, a woman is possessed of the first four, but not of the power of virtue. Then is she defective by that one quality. But suppose her possessed of all five, then is she complete by that quality.

Such, brethren, are the five powers of womanfolk.

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[1] *Vattati.*

[2] *Tāyati.*

§ 30 (6). *They overthrow.*

There are these five powers of womanfolk, brethren. What five? . . . (*As before.*)

Suppose a woman possessed of the power of beauty, but not of virtue. They cause her overthrow. They do not let her stay[1] in the family.

Suppose, brethren, a woman possessed of the power of beauty and wealth, but not of virtue. They cause her overthrow. They do not let her stay in the family.

Suppose, brethren, a woman possessed of the powers of beauty, wealth, and kin, but not of virtue . . . possessed of these three and the power of sons, but not of virtue. They cause her overthrow. They do not let her stay in the family.

But suppose, brethren, a woman possessed of the power of virtue, but not of beauty. They let her stay in the family. They do not cause her overthrow.

Suppose a woman possessed of the power of virtue, but not of wealth . . . of virtue, but not of kin . . . of virtue, but not of sons. They let her stay in the family. They do not cause her overthrow.

Such, brethren, are the five powers of womanfolk.

§ 31 (7). *Because of.*[2]

There are, brethren, five powers of womanfolk. . . .

But it is not because of the power of beauty, wealth, kin, or sons that a woman is reborn after death in the Happy Lot, in the Heaven World, when body breaks up. It is because of virtue, brethren, that women are so reborn. Such, brethren, are the five powers of womanfolk.

§ 32 (8). *Condition.*[3]

There are these five conditions, brethren, hard to be won by a woman who has wrought no merit. What five?

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[1] *Vāsenti. Pāli Dict.* takes the word as simply 'preserve'; but *Comy.* says: 'Saying "she hath trespassed beyond bounds," they take her by the neck and throw her out. They do not "let her stay" in the family.'

[2] *Hetu.*

[3] *Thānaṃ.*

She may wish: 'Oh that I may be reborn in a proper[1] family.' That is the first condition which is hard to be won by a woman who has wrought no merit.

'Born in a proper family, may I go (as wife) to a proper family.' That, brethren, is the second condition which is hard to be won. . . .

'Born in a proper family, gone (as wife) to a proper family, may I dwell in the home without a rival.'[2] That, brethren, is the third condition which is hard to be won. . . .

'Born in a proper family, gone (as wife) to a proper family, dwelling in the home without a rival, may I have a son.' That, brethren, is the fourth condition which is hard to be won. . . .

'Born in a proper family . . . possessed of a son, may I continue to have mastery over my husband.' That, brethren, is the fifth condition which is hard to be won by a woman who has not wrought merit. Such, brethren, are the five conditions. . . .

There are these five conditions, brethren, easily won by a woman who has wrought merit. What five? (*The same five wishes are realized by such.*)

§ 33 (9). *Confident.*

Possessed of five things, brethren, womenfolk dwell confident at home. What five?

A woman abstains from taking life, from taking what is not given, from wrong practice in sensual lusts, from falsehood and from fermented liquor, distilled liquor, intoxicants giving rise to sloth.

Possessed of these five things, brethren, a woman dwells confident at home.

§ 34 (10). *Growth.*

Increasing in five growths, brethren, the Ariyan woman disciple increases in the Ariyan growth, takes hold of the essential, takes hold of the better.[3] What five?

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[1] *Patirūpa.*

[2] *Asapattī*, another wife.

[3] *Sārâdāyinī ca varâdāyinī ca.*

She grows in faith,[1] grows in virtue, in learning, in generosity, in wisdom. Making such growth, brethren, she takes hold of the essential, she takes hold of the better.

Who in this world in faith and virtue grows,
In wisdom, generosity and lore—
A virtuous disciple, in this world
She wins what is essential for herself.[2]

[1] As at *S.* i, 21, 'faith' means that she believes in karma and its fruit.

[2] *Sāraŋ attano.*

PART IV

[CHAPTER XXXVIII]

KINDRED SAYINGS ABOUT JAMBUKHĀDAKA

§ 1. *Nibbāna.*

ONCE the venerable Sāriputta was staying among the folk of Magadha, at Nālaka[1] village.

Then the Wanderer, Rose-apple-eater,[2] came to visit the venerable Sāriputta, and on coming to him greeted him in friendly wise, and after the exchange of greetings and courtesies sat down at one side. So seated, the Wanderer, Rose-apple-eater, said to the venerable Sāriputta:—

'"Nibbāna, Nibbāna!"[3] is the saying, friend Sāriputta. Pray, friend, what is Nibbāna?'

'The destruction of lust, the destruction of hatred, the destruction of illusion, friend, is called Nibbāna.'

'But is there, friend, any path, any approach to the realization of this Nibbāna?'

'There is such a path, friend, there is such an approach.'

'And what is that path, friend, what is that approach to the realization of this Nibbāna?'

'It is this Ariyan Eightfold Path, friend, for the realization of Nibbāna, to wit: right view, right aim, right speech, right action, right living, right effort, right mindfulness, right concentration. Such, friend, is this path, this approach to the realization of Nibbāna.'

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[1] Nālaka, of Magadha, was the native village of Sāriputta, and is frequently mentioned in *Psalms of the Brethren*, q v. He died there (*S.* v, 161).

[2] *Jambu-khādaka*, 'the name of one of Sāriputta's nephews, a 'clothed' (*channa*) Wanderer.' *Comy.*

[3] *Cf. Pts. of Contr.*, 144 *n.*; *Buddhism*, 180.

'A goodly[1] path, friend, a goodly approach to the realization of this Nibbāna and a proper occasion[2] for earnestness too, friend!'

§ 2. *Arahantship.*

'They say, "Arahantship, Arahantship!" friend Sāriputta. Pray, friend, what is Arahantship?'

'The destruction of lust, friend, the destruction of hatred, the destruction of illusion,—that is called Arahantship.'

'But is there, friend, any path, any approach to the realization of this Arahantship?'

'There is such a path, friend.'

'And what, friend, is that path, what is that approach to the realization of this Arahantship?'

'It is this Ariyan Eightfold Path, friend . . . (*in each of the following sections the formula is repeated with the new term in question*).

'A goodly path, friend! A goodly approach to the realization of this Arahantship, friend Sāriputta!'

§ 3. *Norm-preacher.*

'Who, pray, friend Sāriputta, are Norm-preachers in the world, who are well-practised in the world, who are happy ones in the world?'

'They, friend, who teach a Norm for abandoning lust in the world, for abandoning hatred in the world, for abandoning illusion in the world, they are Norm-preachers in the world.

They, friend, who are practised in the abandoning of lust, hatred and illusion, they are well practised in the world.

They, friend, whose lust is abandoned, cut off at the root, made like a palm-tree stump, made unable to grow again in the future, of a nature not to arise again; they whose hatred is abandoned . . . whose illusion is abandoned, cut off at the root . . . of a nature not to arise again,—they, friend, are happy ones in the world.'

'But, friend, is there any way, any approach to the abandoning of this lust, this hatred, this illusion?'

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[1] *Bhaddaka.* [2] *Alañ ca.*

'There is indeed a way, friend, to such abandoning.'

'And what, friend, is that way . . . ?'

'It is this Ariyan Eightfold Path. . . .'

'A goodly path, friend . . . !'

§ 4. *What is it?*

'What is it, friend, for which the righteous life is lived under Gotama the recluse?'[1]

'For the comprehension of Ill, friend, the righteous life is lived under Gotama the recluse.'

'But is there any way, friend, is there any approach to the comprehension of this Ill?'

'There is indeed a way, friend, for such comprehension. . . .'

§ 5. *Comfort.*[2]

'"Won comfort, won comfort!" is the saying, friend Sāriputta. Pray how far has a man won comfort?'

'In so far, friend, as one understands, as they really are, the arising and the ceasing, the satisfaction and the misery of, and the escape from, the sixfold sense-sphere, just so far, friend, has he won comfort.'

'But, friend, is there any way, any approach to the realization of this comfort?'

'There is indeed a way, friend, to such realization. . . .'

§ 6. *Supreme comfort.*

'"Supreme comfort, supreme comfort!" is the saying, friend Sāriputta. Pray how far has a man won supreme comfort?'

'In so far, friend, as a man, by seeing, as they really are, the arising and ceasing, the satisfaction and the misery of, and the way of escape from, the sixfold sphere of contact, is freed without grasping,[3]—just so far, friend, has he won supreme comfort.'

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[1] *Cf. Dialog.* i, 56 *ff.*: 'The fruits of the life of a recluse.'

[2] *Assāsa*, lit. 'quiet breathing.'

[3] *Anupādā-vimutto.*

'But is there any way, friend, any approach to the realization of this supreme comfort?'

'There is indeed such a way, friend. . . .'

§ 7. *Feeling.*

'"Feeling, feeling!" is the saying, friend Sāriputta. Pray what is feeling?'

'There are these three feelings, friend: pleasant feeling, painful feeling, neutral feeling. These are the three feelings.'

'But is there any way, friend, any approach to the comprehension of these feelings?'

'There is indeed a way, friend. . . .'

§ 8. *Āsava.*[1]

'"Āsava, āsava!" friend Sāriputta, is the saying. Pray what is āsava?'

'There are these three āsavas, friend: sensuality, becoming[2] and ignorance. These are the three āsavas.'

'But is there any way, any approach, friend, to the abandoning of these āsavas?'

'There is indeed a way, friend. . . .'

§ 9. *Ignorance.*

'"Ignorance, ignorance!" is the saying, friend Sāriputta. Pray what is ignorance?'

'Not understanding about Ill, friend, not understanding about the arising of Ill, the ceasing of Ill, the way leading to the ceasing of Ill,—this, friend, is called "ignorance."'

'But is there any way, friend, any approach to the abandoning of this Ill?'

'There is such a way, friend. . . .'

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[1] See Introd., v, of *K.S.* III; *Expos.*, II, 476, where they are referred to as 'intoxicants.' Lord Chalmers, *Majjhima* trans., vol. i, calls them 'cankers.'

[2] *Bhav'āsava*, in the sense of the *nidāna* of rebirth. Sometimes four are named, the above with the addition of *diṭṭhi*, 'view.' *Cf* *Expos.* 63-5.

§ 10. *Craving.*

'"Craving, craving!" is the saying, friend Sāriputta. Pray what is craving?'

'There are these three cravings, friend: the craving for sense delight, the craving for becoming, the craving for not-becoming.[1] These are the three cravings.'

'But is there any way, friend . . . for the abandoning of these cravings?'

'There is such a way, friend. . . .'

§ 11. *Flood.*[2]

'"The flood, the flood!" is the saying, friend Sāriputta. Pray what is "the flood"?'

'There are these four floods, friend: the flood of sensuality, the flood of becoming, the flood of opinion, the flood of ignorance. These are the four floods.'

'But is there any way, friend . . .?'

'There is indeed such a way. . . .'

§ 12. *Grasping.*

'"Grasping, grasping!" is the saying, friend Sāriputta. Pray what is grasping?'

'There are these four graspings, friend: the grasping after sensuality, the grasping after opinion, the grasping after rule and ritual,[3] the grasping after theory of self.[4] These are the four graspings.'

'But is there any way, friend . . . for the abandoning of these graspings?'

'There is indeed such a way, friend. . . .'

§ 13. *Becoming.*

'"Becoming, becoming!" is the saying, friend Sāriputta. Pray what is "becoming"?'

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[1] *Vi-bhava*, generally 'excessive wealth' (intensified existence); but here *vi-* is a negative prefix. *Cf. Dialog.* iii, 208.

[2] *Ogha. Cf. J.P T.S.*, 1919, p. 45.

[3] *Sīla-bbata.*

[4] *Atta-vāda.*

'There are these three becomings, friend: becoming in the world of sense, becoming in the heaven-world of form, and becoming in the heaven-world that is formless.[1] These are the three becomings.'

'But is there any way, friend, any approach to the abandoning of these becomings?'

'There is indeed such a way, friend. . . .'

§ 14. *Suffering.*

'"Suffering, suffering!" is the saying, friend Sāriputta. Pray what is suffering?'

'There are these three forms of suffering,[2] friend: the sort of suffering caused by pain, the sort caused by the activities, the sort caused by the changeable nature of things. These are the three sorts of suffering.'

'But is there any way, friend, any approach to the comprehension of these forms of suffering?'

'There is indeed a way, friend. . . .'

§ 15. *The person-pack.*[3]

'"Person-pack, person-pack!" is the saying, friend Sāriputta. Pray, what is the person-pack?'

'These five factors of grasping,[4] friend, were called 'person-pack' by the Exalted One, to wit: the factor of grasping body, that of grasping feeling, that of grasping perception, that of grasping the activities, and the factor of grasping consciousness. These five factors were so called by the Exalted One.'

'But is there any way, friend, is there any approach to the comprehension of this person-pack?'

'There is indeed a way, friend, there is indeed an approach to the comprehension of this person-pack. And what, friend, is that way and approach? It is this Ariyan Eightfold Path for the comprehension of this person-pack, to wit: right view

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[1] The three worlds of *kāma*, *rūpa*, and *arūpa*.

[2] *Dukkhatā*, the abstract of *dukkhaṃ*.

[3] *Sakkāya*, one's own group or personality. *Cf. K.S.* iii, 135, 153.

[4] *Cf. K.S.* iii, 64.

. . . right contemplation. This, friend, is the way, this is the approach to the comprehension of this person-pack.'

'A goodly way, friend! A goodly approach to the comprehension of this person-pack, and a proper occasion for earnestness too, friend Sāriputta!'

§ 16. *Hard to do.*

'Pray, friend Sāriputta, what is hard to do in this Norm-discipline?'

'Going forth,[1] friend, is hard to do in this Norm-discipline.'

'But, friend, for one who has gone forth, what is hard to do?'

'For one who has gone forth, friend, to feel delight is a thing hard to do.'

'But, friend Sāriputta, what can be hard to do for one who feels delight?'

'The practice of what is in conformity with the Norm,[2] friend, is hard to do for him who feels delight.'

'What then, friend? Would one who has long[3] practised in conformity with the Norm become an Arahant?'

'After no long time, friend.'

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[1] *Pabbajja*, the taking to the robes of the mendicant.

[2] *Dhammânudhamma-paṭipatti*. *Cf. K.S.* iii, 36 *n.* Not 'the minor precepts' (as often translated), but in the sense of *anuloma-dhamma*. *Comy.* 'accordantly.'

[3] We might translate 'would it be long ere one who has practised . . .,' which would seem to suit the answer given. *Comy.* says 'such an one, if instructed at dawn, will achieve success at nightfall; if instructed at nightfall, he will succeed at dawn.'

PART V

[CHAPTER XXXIX]

KINDRED SAYINGS ABOUT SĀMAṆḌAKA

§ 1. *Nibbāna.*

ONCE the venerable Sāriputta was staying among the Vajjī, at Ukkāvelā[1] on the banks of the river Ganges.

Then Sāmaṇḍaka,[2] the Wanderer, came to visit the venerable Sāriputta, and on coming to him greeted him in friendly wise, and after the exchange of greetings and courtesies sat down at one side. So seated, the Wanderer Sāmaṇḍaka said this to the venerable Sāriputta:—

'"Nibbāna, Nibbāna!" is the saying, friend Sāriputta. Pray, friend, what is Nibbāna?'

'The destruction of lust, the destruction of hatred and illusion, friend, is called "Nibbāna."'

'But is there any way, friend, is there any approach to the realization of this Nibbāna?'

'There is indeed a way, friend, there is an approach to the realization of this Nibbāna.'

'But what, friend, is that way, what is that approach?'

'It is this Ariyan Eightfold Path, friend, to wit: right view (and the rest to), right concentration. That, friend, is the way, that is the approach to the realization of this Nibbāna.'

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[1] Reading *Ukkāvelā* for text's *Ukkavelā*. At *S.* v, 163 we have *Ukkacelā*, and both here and there MSS. are confused. The letters *v* and *c* in Sinhalese are easily mistaken. I would read *-vela* at both places. The *Udāna Comy.* (p. 322) on *Ud.* vi, 1, calls it *Ukkāvelā*, a village near Vesāli, the capital of the Vajjī. Cf. *Uruvelā*, *Vin.* i, etc.

[2] The Sinhalese texts and *Comy.* read *Sāmañcakāni* and *Sāmaṇḍakāni*, possibly a corruption for *Sāmannakāni*, son of a wanderer, at *Brethren*, 40. I cannot find other mention of him.

'A goodly way, friend! A goodly approach indeed to the realization of this Nibbāna, and a proper occasion for earnestness too, friend Sāriputta!'

§§ 2-15.

(*Repeated as in Part IV, and in the text abbreviated by* pe.)

§ 16. *Hard to do.*

(*The same as section* 16 *of Part IV*.)

PART VI

[CHAPTER XL]

KINDRED SAYINGS ABOUT MOGGALLĀNA

§ 1. *Together with thought directed.*

ONCE the venerable Moggallāna[1] the Great was staying near Sāvatthī, at Jeta Grove in Anāthapindika's Park.

Then the venerable Moggallāna the Great addressed the brethren, saying: 'Brethren.'

'Yes, brother,' replied those brethren to the venerable Moggallāna the Great.

'Friends, when I was meditating alone here, this consideration arose in me:[2] "They speak of the first trance, the first trance! Now what is the first trance?"

Then I thought: "Herein when a brother, aloof from sensuality, aloof from evil states, attains the first trance which is accompanied by thought directed and sustained,[3] which is born of solitude, full of zest and ease, and abides therein, this is called 'the first trance.'"

Now, friends, aloof from sensuality . . . I entered on the first trance . . . and abode therein. But, friends, when I had remained in this condition (and had emerged from trance), perception and work of mind connected with sensuality still continued.[4]

Thereupon, friends, the Exalted One by magic power[5] came

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[1] Spelt throughout in text with one *l*, but undoubtedly should be spelt as here.

[2] *Cf. K.S.* ii, 184.

[3] *Sa-vitakka*, a property of the first trance

[4] *Kāma-sahagatā.* '*Pañca-nīvarana-sahagatā.* i.e the five hindrances of sensual life induced him to give up his efforts (*hāna-bhāgiyā*) *Comy.*, which adds the words I have bracketed in the text trans

[5] *Iddhiyā.*

to me and said: "Moggallāna, Moggallāna, be not remiss[1] in the first trance, brahmin! Make steadfast thy mind in the first trance. In the first trance make the mind one-pointed.[2] In the first trance compose the mind."

So after that, friends, aloof from sensuality . . . I entered upon . . . and abode in the first trance.

Now, friends, if anyone would say rightly: "Helped by the Master the disciple won great super-knowledge," he would say of me: "Helped by the Master did the disciple win great super-knowledge." '

§ 2. *Without directed thought.*[3]

'(I thought, friends): "They say 'the second trance, the second trance.' Now what is the second trance?"

Then, friends, this occurred to me: Herein when a brother, by the calming down of thought directed and sustained, attains the inward calm, that one-pointedness of will, apart from thought directed and sustained, born of concentration, zestful and full of ease, which is the second trance, and abides therein, this is called the second trance.

So I, friends, by the calming down . . . entered on the second trance and abode therein. But when I had so done (and had emerged from trance), perception and work of mind connected with directed thought still continued.

Thereupon, friends, the Exalted One by magic power came to me and said: "Moggallāna, Moggallāna, be not remiss in the second trance, brahmin! Make steadfast thy mind in the second trance. In the second trance make the mind one-pointed. In the second trance compose the mind."

So after that, friends, by the calming down . . . I entered upon . . . and abode in the second trance.

Now, friends, if anyone would say rightly: "Helped by the Master the disciple won great super-knowledge," he would say of me: "Helped by the Master did the disciple win great super-knowledge." '

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[1] *Mā pamādo*, here aorist of *pamajjati*. *Cf. S* ii, 273.

[2] *Ekodi-karohi.*

[3] *Avitakka*

§ 3. *By happiness.*

'(I thought, friends): "They say, 'The third trance, the third trance.' Now what is the third trance?"

Then, friends, this occurred to me: Herein a brother, by the fading out of zest, abides balanced and remains mindful and composed, and experiences with the body that ease of which the Ariyans aver: "The balanced, thoughtful man dwells happily." Thus he enters on and abides in the third trance. This is called "the third trance."

So I, friends, by the fading out of zest . . . entered the third trance . . . and abode therein. But when I had thus abode (and had emerged from trance), perception and work of mind connected with zest still continued.

Thereupon, friends, the Exalted One by magic power came to me and said: "Mogallāna, Moggallāna, be not remiss in the third trance, brahmin! Make steadfast the mind in the third trance. In the third trance make the mind one-pointed. In the third trance compose the mind."

So after that, friends, by the fading out of zest . . . I entered upon . . . and abode in the third trance.

Now, friends, if any would say rightly: "Helped by the Master the disciple won great super-knowledge," then of me would he be right in saying: "Helped by the Master did the disciple win great super-knowledge." '

§ 4. *Balanced.*

'(Then I thought, friends): "They say, 'The fourth trance, the fourth trance.' Now what is the fourth trance?"

Then, friends, this occurred to me: Herein a brother, rejecting pleasure, rejecting pain, by the coming to an end of the joy and sorrow which he had before, enters on and abides in the fourth trance, which is freed from pleasure, freed from pain, but is a state of perfect purity of balance and equanimity. This is called "the fourth trance."

So I, friends, rejecting pleasure, . . . entered on . . . and abode in the fourth trance. . . . But when I had thus abode (and had emerged from trance), perception and work of mind connected with happiness still continued.

Thereupon, friends, the Exalted One by magic power came to me and said: "Moggallāna, Moggallāna, be not remiss in the fourth trance, brahmin! Make steadfast the mind in the fourth trance In the fourth trance make the mind one-pointed. In the fourth trance compose the mind."

So after that, friends, rejecting pleasure . . . I entered on and abode in the fourth trance. . . .

Now, friends, if any one would rightly say: "Helped by the Master the disciple won great super-knowledge," of me would he rightly say: "Helped by the Master did the disciple win great super-knowledge."'

§ 5. *Space.*

'(Then I thought, friends). "They say, 'The realm of infinite space, the realm of infinite space.' Now what is the realm of infinite space?"

Then, friends, this occurred to me: Herein a brother, passing utterly beyond the perception of objects, by the coming to an end of the perception of resistance, by not attending to perception of diversity, with the idea of "infinite is space," enters on and abides in the realm of infinite space. This is called "the realm of infinite space."

So I, friends, passing utterly beyond the perception of objects . . . entered on and abode in the realm of infinite space.

But when I had thus abode (and had emerged from trance). perception and work of mind, connected with the perception of objects, still continued.

Thereupon, friends, the Exalted One by magic power came to me and said: "Moggallāna, Moggallāna, be not remiss in the realm of infinite space, brahmin! Make steadfast the mind, make the mind one-pointed, compose the mind in the realm of infinite space."

So after that, friends, passing utterly beyond objects . . . I entered on and abode in the realm of infinite space.

Now, friends, if any would rightly say: "Helped by the Master the disciple won great super-knowledge," of me would he rightly say: "Helped by the Master did the disciple win great super-knowledge."'

§ 6. *Consciousness.*

'(Then I thought, friends): "They say, 'The realm of infinite consciousness, the realm of infinite consciousness.' Now what is that realm ?"

Then, friends, this occurred to me: Herein a brother, passing utterly beyond the realm of infinite space, with the idea: "Endless[1] is consciousness," enters on and abides in the realm of infinite consciousness. This is called "the realm of infinite consciousness."

So I, friends, passing utterly beyond . . . entered on and abode in the realm of infinite consciousness.

But when I had thus abode (and had emerged from trance), perception and work of mind, connected with the realm of infinite space, still continued.

Thereupon, friends, the Exalted One by magic power came to me and said: "Moggallāna, Moggallāna, be not remiss in the realm of infinite consciousness, brahmin! Make steadfast the mind, make the mind one-pointed, compose the mind in the realm of infinite consciousness."

So after that, friends, passing utterly beyond . . . I entered on and abode in the realm of infinite consciousness.

Now, friends, if any would rightly say: "Helped by the Master the disciple won great super-knowledge," of me would he rightly say: "Helped by the Master did the disciple win great super-knowledge." '

§ 7. *Nothingness.*

'(Then I thought, friends): "They say, 'The realm of nothingness, the realm of nothingness.' Now what is that realm ?"

Then, friends, this occurred to me: Herein a brother, passing utterly beyond the realm of infinite consciousness, with the idea of "there is nothing at all," enters on and abides in the realm of nothingness. This is called "the realm of nothingness."

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[1] As above, at XXXVI, § 19, I read *anantaŋ* for text's *anattaŋ*.

So I, friends, passing utterly beyond . . . entered on and abode in the realm of nothingness. But when I had thus abode (and had emerged from trance), perception and work of mind, connected with the realm of infinite consciousness, still continued.

Thereupon, friends, the Exalted One by magic power came to me and said: "Moggallāna, Moggallāna, be not remiss in the realm of nothingness, brahmin! Make steadfast the mind . . . in the realm of nothingness."

So after that, friends, passing utterly beyond . . . I entered on and abode in the realm of nothingness.

Now, friends, if any would rightly say: "Helped by the Master the disciple won great super-knowledge," rightly would he say that of me.'

§ 8. *Neither-perceiving-nor-non-perceiving.*

'(Then I thought, friends): "They say, 'The realm of neither-perception-nor-non-perception.' Now what is that realm?"

Then, friends, this occurred to me: Herein a brother, passing utterly beyond the realm of nothingness, enters on the realm where he neither perceives nor perceives not. This is called "the realm of neither-perception-nor-non-perception."

So I, friends, passing utterly beyond . . . entered on and abode in the realm of neither-perceiving-nor-non-perceiving. But when I had so abode (and had emerged from trance), perception and work of mind connected with the realm of nothingness still continued.

Thereupon, friends, the Exalted One by magic power came to me and said: "Moggallāna, Moggallāna, be not remiss in the realm of neither-perceiving-nor-non-perceiving, brahmin! Make steadfast the mind . . . in the realm of neither-perceiving-nor-non-perceiving."

So after that, friends, passing utterly beyond the realm of nothingness . . . I entered on and abode in the realm of neither-perceiving-nor-non-perceiving.

Now, friends, if any would rightly say: "Helped by the Master . . ." he would say that rightly of me.'

§ 9. *The unconditioned.*[1]

'(Then, friends, I thought): "They say, 'The unconditioned heart's rapture, the unconditioned heart's rapture.' Now what is that?"

Then, friends, this occurred to me: Herein a brother, paying no attention to any or all distinguishing marks, enters on and abides in that rapture of heart which is without conditions. This is called "the unconditioned heart's rapture."

So I, friends . . . abode in that rapture. But when I had so abode (and had emerged from trance), there came consciousness that followed after distinguishing marks.[2]

Thereupon, friends, the Exalted One came to me by magic power and said: "Moggallāna, Moggallāna, be not remiss in the unconditioned heart's rapture, brahmin! Make steadfast the mind, make the mind one-pointed, compose the mind in the unconditioned heart's rapture."

So after that, friends, paying no attention to any or all distinguishing marks, I entered on and abode in the unconditioned heart's rapture.

Now, friends, if any would say rightly: "Helped by the Master the disciple won great super-knowledge," of me would he rightly say those words.'

§ 10. *Sakka.*

Once the venerable Moggallāna the Great was staying near Sāvatthī, at Jeta Grove in Anāthapiṇḍika's Park.

Then, just as a strong man might stretch out his bent arm or bend his outstretched arm, even so did the venerable Moggallāna the Great vanish from Jeta Grove and appear among the Devas of the Thirty-Three.

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[1] *Animitta ceto-samādhi,* 'without attributes or distinguishing mark.'

[2] *Nimittânusāri-viññāṇaṃ*—*i.e.* consciousness that was still tainted with *rāgā-dosa-moha*. *Cf. Sn.A* (*Param. Jot.*, II, 343).

1.

Then Sakka, lord of the devas, together with five hundred of the devatās,[1] came to visit the venerable Moggallāna the Great, and on coming to him saluted him and stood at one side. As he thus stood, the venerable Moggallāna the Great said to Sakka, lord of the devas:—

'Good indeed, O lord of the devas, is the going to take refuge in the Buddha. Such going to take refuge in the Buddha is the reason why, when body breaks up, after death, some beings are born here in the Happy State, in the Heaven World.

Good indeed, O lord of the devas, is the going to take refuge in the Norm . . . good indeed is the going to take refuge in the Order of Brethren. Such going . . is the reason why some beings . . . are reborn in the . . . Heaven World.'

'Good indeed, as you say, my good sir,[2] Moggallāna, is the going to take refuge in the Buddha . . . in the Norm . . . in the Order of Brethren It is indeed the reason why some beings . . . are so born.'

Then Sakka, lord of the devas, came with six, with seven, eight hundred, with eight thousand devas . . . and said the same words (in reply to those of the venerable Moggallana the Great).

2.

Then Sakka, lord of the devas, together with five hundred devatās, came to visit the venerable Moggallāna the Great . . . who said to him:—

'Good indeed, O lord of the devas, is the going to win possession of unwavering faith[3] in the Buddha, saying thus: "'Tis he, that Exalted One, Arahant, All-enlightened One,

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[1] *Devatā.* There is often no distinction drawn between *deva* and *devatā* (see *Pāli Dict. s.v.*), but here the words seem used in reference to humans who have been born in *deva-loka* owing to their faith, as related in the section following.

[2] *Mārisa.* See *supra*, xxxv, § 207 *n.*

[3] *Avecca-pasādena*, 'unshaken (*acala*) faith in the ten points and the thirteen causal actions.' *Comy. Cf. Dialog.* ii, 251 *n.*

perfect in knowledge and practice, Happy One, World-knower, unsurpassed Charioteer of men to be tamed,[1] Teacher of devas and mankind, the Buddha, the Exalted One." Such going to win possession of unwavering faith in the Buddha is the reason why, when body breaks up, after death, some beings are born here in the Happy Lot, in the Heaven World.

Good indeed, O lord of the devas, is the going to win possession of unwavering faith in the Norm, saying thus: "Well proclaimed by the Exalted One is the Norm, seen in this very life, a thing not involving time,[2] inviting one to come and see, leading onward, to be known for themselves by the wise." Such going to win possession of unwavering faith in the Norm is the reason why some beings . . . are born here in the Happy Lot, in the Heaven World.

Good indeed, O lord of the devas, is going to win possession of unwavering faith in the Order, saying thus: "Walking righteously is the Exalted One's Order of Disciples, walking uprightly, walking in the right path, walking dutifully is the Exalted One's Order of Disciples, namely, the four pairs of men, the eight sorts of men.[3] That is the Exalted One's Order of Disciples. Worthy of honour are they, worthy of reverence, worthy of offerings, worthy of salutations with clasped hands, a field of merit unsurpassed for the world." Such going to win possession of unwavering faith in the Order is the reason why some beings . . . are born here in the Happy Lot, in the Heaven World.

Good indeed, O lord of the devas, is the going to win possession unwavering[4] of the virtues loved by the Ariyans,[5] virtues unbroken, whole, unspotted,[6] untarnished, giving freedom,[7] praised by the wise: virtues which are untainted (by craving or delusion), which lead to concentration of mind. Indeed, O lord of the devas, such going to win possession

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[1] Text has wrongly *-dhamma* for *-damma*.

[2] *Akālika*. *Cf. K.S.* i, 15 *n.*

[3] Those on the Fourfold Path in its twofold division.

[4] Text reads *avecca* here but not further on.

[5] *Cf. Dialog.* ii, 85, 100 *n.*

[6] *A-sabalehi.*

[7] *Bhujissehi.* Text reads *bhuñj-*, spelt *bhojisiya* at *S.* i, 44

unwavering of the virtue loved by the Ariyans is the reason why some beings, when body breaks up, after death, are born here in the Happy Lot, in the Heaven World.'

'Good indeed, my good sir, Moggallāna, as you say, is the going to win possession of unwavering faith in the Buddha . . . in the Norm . . . in the Order. Good indeed is the going to win possession unwavering of the virtues loved by the Ariyans. . . . Indeed, my good sir, such going . . . is the reason why some beings . . . are born here in the Happy Lot, in the Heaven World.'

Then Sakka, lord of the devas, together with six hundred . . . seven hundred . . . eight hundred . . . eight thousand devatās, came to the venerable Moggallāna the Great, saluted him and stood at one side. As he thus stood, the venerable Moggallāna the Great said this to Sakka, lord of the devas: (*the whole is repeated by both speakers*).

3.

. . . Then Sakka, lord of the devas, together with five hundred devatās came to the venerable Moggallāna the Great . . . who said to him:—

'Good indeed, O lord of the devas, is the going to take refuge in the Buddha . . . in the Norm . . . in the Order. Such going . . . is the reason why some beings . . . are reborn in the Heaven World. Of these, some devas win excellence[1] in ten things, to wit: in the heavenly life, the heavenly colour, the heavenly bliss, fame, supremacy, in heavenly objects, sounds, scents, savours and things tangible.'

'Good indeed, my good sir, Moggallāna, is such going to refuge . . .'

Then Sakka, lord of the devas, together with six, seven, eight hundred, with eight thousand devatās, came to the venerable Moggallāna the Great (and repeated what he had said before).

[1] As at *S.* i, 87, *adhiganhanti* = *abhibhavanti. Comy.*

4.

Then Sakka . . . with five hundred devatās came . . . and as he stood at one side the venerable Moggallāna the Great said to him:—

'Good indeed, O lord of the devas, is the going to win possession of unwavering faith in the Buddha . . . the Norm . . . the Order, saying: "'Tis he, that Exalted One . . ." and "Well proclaimed by the Exalted One . . ." and "Walking righteously is the Exalted One's Order of Disciples . . ." for that is the reason why some beings . . . are born in the Heaven World. Of these, some win excellence in ten things, to wit: the heavenly life, the heavenly colour, the heavenly bliss, fame, supremacy, in heavenly objects, sounds, scents, savours and things tangible.'

'Good indeed, my good sir, Moggallāna, is such going to take refuge . . . such going to win possession . . .'

Then Sakka, lord of the devas . . . (*the whole repeated as in the previous section*).

§ 11. *Candana* (i-lxiii each).

Then Candana,[1] son of a deva, came . . .
Then Suyāma, son of a deva, came . . .
Then Santusita, son of a deva, came . . .
Then Sunimmita, son of a deva, came . . .
Then Vasavatti,[2] son of a deva, came . . .

(*The whole as before.*)

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[1] *Cf. K.S.* i, 75.

[2] *Vasavatti. Cf. S* i, 133; *It* 94, 112 (a class of devas who control what others have created). The foregoing three and this one seem to be selected as representatives with Sakka of the five divisions (?) of the next, or Kāma-world.

PART VII

[CHAPTER XLI]

KINDRED SAYINGS ABOUT CITTA

§ 1. *Fetter.*

ONCE a number of elder brethren were staying at Macchikasaṇḍa[1] in Wild Mango Grove.

Now on that occasion, as this number of elder brethren, after going their rounds and eating their meal, were sitting together in conclave at the pavilion,[2] the following chance talk arose:—

'Fetters and things that tend to fetter, friend,—are these two things different in spirit and in letter,[3] or are they one and the same spirit, but different in letter?'

Thereupon the matter was expounded by divers brethren in divers ways thus:—

'Friend, a fetter and things that tend to fetter,—both of them are different in spirit and different in letter.' While others expounded the matter thus: 'Friend, a fetter and things that tend to fetter,—both of these are one and the same in spirit, but different in letter.'

Now at that time Citta,[4] the housefather, had arrived at Migapathaka[5] on some business or other. And Citta, the

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[1] This village ('fishers' clump'), near Sāvatthī, was the home of Citta (pron. Chitta) the housefather, to whom the Grove belonged. See *Brethren*, 107.

[2] An octagonal peaked open-sided 'summer-house,' thatched with palm-leaves, as in Ceylon to-day, but sometimes half-walled and tiled.

[3] *Attha* and *vyañjana*.

[4] Citta is on the list of 'great ones' at *A.* i, 24, 88, as a leading lay-follower versed in Norm-exposition, and is held up as a model at *K.S* ii, 159 (see *n.* 2).

[5] 'The deer-run.' *Comy.* says it was his tributary village, behind the Ambāṭaka (wild mango) Grove.

housefather, heard it said that a number of elder brethren, after going their rounds and eating their meal, were sitting together in conclave at the pavilion, and that the following chance talk had arisen . . .

So Citta, the housefather, went to visit those elder brethren, and on coming to them he saluted them and sat down at one side. So seated, Citta the housefather said to those elder brethren:—

'I heard, my lords, the rumour that a number of elder brethren . . . were sitting together . . . and that such and such chance talk arose. . . . Is it so?'

'It is so, housefather.'

'Now, my lords, these two things, the fetter and the things that tend to fetter, are different both in spirit and in letter. Now, my lords, I will make you a comparison. Maybe some wise ones here will know the meaning of what I say.

Suppose, my lords, a black steer and a white steer are yoked together by one rope or one yoke. Now he who should say that the black steer is the fetter to the white one, or the white one to the black one,—would he in so saying be saying rightly?'

'Not so, housefather. The black steer is not a fetter to the white one, nor is the white one a fetter to the black one. But the fact of their being yoked by one rope or yoke,—that is a fetter.'

'Well, my lords, just so the eye is not a fetter of objects, nor objects a fetter to the eye. But the desire and lust that arise owing to the pair of them,—that is the fetter. The ear is not a fetter to sounds . . . the nose is not a fetter to scents, nor the tongue to savours, nor savours to tongue, but the desire and lust that arise owing to the pair of them,—that is the fetter. Likewise mind is not a fetter to mind-states, nor mind-states to mind, but the desire and lust that arise owing to the pair of them,—that is the fetter.'

'Good for you, housefather. Well gotten for you, house father, that in you the eye of wisdom is conversant with[1] the profound teaching of the Enlightened One.'

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[1] *Kamati* = *vahati*. *pavattati* (travels, proceeds, carries on.) *Comy*. (Also *Comy*. at *Sn*. 177 says *Kamati* = *carati*, *pavisati*.)

§ 2. *Isidatta* (i).

Once a number of elder[1] brethren were staying at Macchikasaṇḍa in Wild Mango Grove.

Then Citta, the housefather, went to visit those elder brethren, and on coming to them saluted them and sat down at one side. So seated Citta, the housefather, said to those elder brethren: 'Let my lords the elders accept of me to-morrow's meal.'

And those elder brethren accepted by silence.

Thereupon Citta, the housefather, understanding the acceptance of those elder brethren, rose from his seat, saluted the elder brethren by the right and went away.

Now the elder brethren, when the night was gone, robed themselves at early dawn, and taking bowl and outer robe went to the dwelling of Citta, the housefather, and on reaching it sat down on seats prepared.

Then Citta, the housefather, came to those elder brethren, and saluting them sat down at one side. So seated, Citta, the housefather, said to the venerable (chief) elder:—[2]

'They say, lord, "Diversity of elements, diversity of elements."[3] Pray, lord, how far was diversity of elements spoken of by the Exalted One?'

At these words the venerable chief elder was silent.

Then a second time did Citta, the housefather, put the same question, and a third time, and on each occasion the venerable chief elder was silent.

Now on that occasion the venerable Isidatta was the junior of all[4] that order of brethren. Then the venerable Isidatta said to the venerable chief elder:—

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[1] *Thero* (*sthavira*) a term usually applied to a bhikkhu of ten years' standing.

[2] Text prints *thera* with a capital, but it is unlikely that a *bhikkhu* would have or assume such a name. *Comy.* says 'the eldest *mahāthera.*' The title, in Ceylon, is applied to the incumbent of a *vihāra,* while *mahā-nāyaka-thera* is the name of a head of a sect. *Cf. A.A.* 387.

[3] *Cf. S.* ii, 140 and *supra,* xxxv, 129.

[4] *Sabba-navaka,* 'novice of all.'

'My lord, may I reply to this question of Citta, the housefather?'

'Do you reply, Isidatta, to the question of Citta, the housefather.'

(Then said the venerable Isidatta): 'You question thus, do you not, housefather: "'Diversity of elements, diversity of elements' is the saying"; and you ask how far diversity of elements was spoken of by the Exalted One?'

'I do, lord.'

'Well, housefather, this was said of diversity of elements by the Exalted One: "The element of eye, the element of body, the element of eye-consciousness, and so forth . . . the element of mind, that of mind-states and that of mind-consciousness." Thus far, housefather, did the Exalted One speak of the diversity of elements.'

Thereupon Citta, the housefather, was glad of what was said by the venerable Isidatta and welcomed it. Then with his own hand he served and satisfied those elder brethren with food both hard and soft. And those elder brethren, having eaten their fill, withdrew their hands from their bowls,[1] rose up and went away.

Then the venerable chief elder said to the venerable Isidatta:—

'Well for you, friend, that this question arose. This question did not occur to me. Therefore, friend Isidatta, if on another occasion such a question arises, do you reply in like manner.'

§ 3. *Isidatta* (II).

Once a number of elder brethren were staying at Macchikasaṇḍa in Wild Mango Grove.

Then Citta, the housefather, came to visit those elder brethren, . . . and said:—

'Let my lords the elders accept of me to-morrow's meal.'

And the elder brethren accepted by silence.

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[1] *Onīta-patta-pāṇino.* The phrase is usually explained by *Comy.* as here translated. (See *Pāli Dict.*) But on this passage *Comy.* remarks, 'withdrawing the hand from the bowl, washing hand and bowl, putting the bowl in its sling' *Cf. DA.* 277; *SnA.* 456; *UdA.* 242.

Then Citta, the housefather, seeing the acceptance of the elder brethren, rose from his seat, saluted them by the right and went away.

Then the elder brethren, when that night was gone, robed themselves at early dawn, and taking bowl and outer robe, went to the dwelling of Citta, the housefather, and on reaching it sat down on seats prepared. Then Citta, the housefather, came to them . . . sat down at one side . . . and said to the venerable chief elder:—

'As to these divers views that arise in the world, my lord elder, such as: Eternal is the world, not eternal is the world, finite is the world, infinite is the world, life and body are the same, life and body are different, the Tathāgata exists after death, he exists not, he both exists and exists not, he neither exists nor exists not, also as to the sixty-two heretical views set forth in the Brahmajāla,[1]—owing to the existence of what, lord, do these views prevail: owing to the non-existence of what do these views not prevail?'

At these words the venerable chief elder was silent.

Then Citta, the housefather, put the same question again and yet a third time . . . but the venerable chief elder was silent.

Now on that occasion the venerable Isidatta was the junior of that company of brethren. Then the venerable Isidatta said to the venerable chief elder: 'My lord elder, may I reply to this question of Citta, the housefather?'

'Do you reply to it, Isidatta.'

'Now, housefather, your question was this, was it not?' (and he repeated the question).

'Yes, lord.'

'Now, housefather, as to those divers views that arise in the world, such as: Eternal is the world, and the rest, and as to these sixty-two heretical views that are set forth in the Brahmajāla, . . . it is owing to the person-pack view[2] that

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[1] The well-known first *Suttanta* of *D.* i (*Dialog.*, i). Preached in the early days of the Master, this must have been often repeated, so as to be familiar to brethren and laymen alike, antedating this collection

[2] *Sakkāya-diṭṭhi.* *Cf. K.S.* iii, 134, 153 *n.*

they arise, and if the person-pack view exists not, they do not exist.'

'But, lord, how comes the person-pack view to be ?'

'Herein, housefather, the untaught manyfolk,[1] who discern not those who are Ariyans, who are unskilled in the Ariyan doctrine, who are untrained in the Ariyan doctrine, who discern not those who are worthy ones, who are unskilled in the worthy doctrine, untrained in the worthy doctrine,—they regard body as the self, they regard the self as having body, body as being in the self, the self as being in the body. They regard feeling as the self . . . perception, the activities as the self . . . they regard consciousness as the self, they regard the self as having consciousness, consciousness as being in the self, the self as being in the consciousness. That, housefather, is how the person-pack view arises.'

'But, lord, how is there no person-pack view ?'

'Herein, housefather, the well-taught Ariyan disciple, who discerns those who are Ariyans, who is skilled in the Ariyan doctrine, who is trained in the Ariyan doctrine, who discerns those who are worthy ones, who is skilled in the worthy doctrine, well trained in the worthy doctrine,—such regards not body as the self, regards not the self as having body, nor body as being in the self, nor the self as being in body. . . . He regards not feeling, perception, the activities as being . . . he regards not consciousness as being the self, regards not the self as having consciousness, regards not consciousness as being in the self, nor the self as being in the consciousness. That is how, housefather, there is no person-pack view.'

'Whence comes the worthy Isidatta,[2] my lord ?'

'I come from Avanti,[3] housefather.'

'Lord, there is at Avanti a clansman named Isidatta, an

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[1] *Cf. K.S.* iii, 3.

[2] See *Brethren,* 107. He had been, by correspondence, the 'unseen friend,' referred to here, of Citta, who had informed him of the Norm. He then became ordained, acquired super-knowledge, visited the Master, and became Arahant. *Cf. AA.* 387.

[3] Avanti is north of the Vinhya Mts., the site of the school founded by Mahā-Kaccāna. See Rhys Davids' *Buddhist India,* p. 1.

unseen friend of ours, who has gone forth (from the household life). Has your reverence seen him ?'

'I have, housefather.'

'Pray where, lord, does that venerable one now dwell ?'

At these words the venerable Isidatta was silent.

'Is your reverence the worthy[1] Isidatta ?'

'I am, housefather.'

'Then may the worthy Isidatta take his pleasure at Macchikasaṇḍa. Lovely is Wild Mango Grove! I will do my best to supply the worthy Isidatta with the requisites of robes and alms and lodging, of comforts and medicines in time of sickness.'

'That is kindly said, housefather.'[2]

Thereupon Citta, the housefather, was delighted with the words of the venerable Isidatta and welcomed them. And with his own hand he served the elder brethren with choice food both hard and soft, until they had eaten their fill. Then the elder brethren, having eaten their fill, withdrew hand from bowl, rose up and went away.

Then said the venerable chief elder to the venerable Isidatta:—

'Well for you, friend Isidatta, that this question arose. That question did not occur to me. Therefore, friend Isidatta, if on another occasion such a question arises, do you reply in like manner.'

Then the venerable Isidatta, having set his lodging in order, took bowl and outer robe and departed from Macchikasaṇḍa, and in thus departing from Macchikasaṇḍa he was gone for good and came not back any more.

§ 4. *Mahaka.*

Once a number of elder brethren were staying at Macchikasaṇḍa in Wild Mango Grove.

Then Citta, the housefather, went to visit those elder

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[1] *Ayya.*

[2] *Kalyāṇaṃ vuccati.* Formula for a polite refusal, acceptance always being by silence.

brethren, and on coming to them saluted them and sat down at one side. So seated the housefather Citta said to those elder brethren:—

'Let my lords the elders accept from me to-morrow's meal in my cowpen.'

And those elder brethren accepted by silence.

Then Citta, the housefather, seeing the acceptance of those elder brethren, rose from his seat, saluted them by the right and went away.

Now when that night was gone, the elder brethren at early dawn robed themselves, and taking bowl and outer robe went to the cowpen of Citta the housefather, and on coming there sat down on seats prepared.

Then Citta, the housefather, with his own hand served the elder brethren with choice butter and milk-rice till they had eaten enough.

Now when the elder brethren had eaten their fill and withdrawn hand from bowl they rose from their seats and went away. And Citta, the housefather, saying: 'Gather up the remains,'[1] followed in the steps of the elder brethren.

Now on that occasion there was a sweltering[2] heat, and the elder brethren walked with bodies melting away,[3] methinks, since they had eaten well of the meal.

And at that time the venerable Mahaka was the junior of that company of brethren. Then said the venerable Mahaka to the venerable Chief Elder:—

'It were well, my lord Chief, if a cool wind should blow and there were a thunderstorm and the sky should rain down drop by drop.'[4]

'It were indeed well, friend Mahaka, if it were as you say.'

Thereupon the venerable Mahaka so wrought by magic

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[1] *Vissajjetha. Comy.* reads *vissajjetvā*.

[2] Text *kuṭṭhita*, wrongly, I think, for Sinh. MSS of text and *Comy.* on text read *kikita* and *kīkiṭa* (see *Dict.*), which *Comy.* explains as *kuṭhita, heṭṭhā santatta-vālikāya, upari ātāpena carati, tikhinan ti attho* ('hot sand below and burning heat above'), adding· 'anyhow, this word (*pada*) is in the ungarbled Tipiṭaka-teaching of the Buddha.'

[3] *Paveliyamānena. Comy.* says *apavilīyamānena*. [4] *Cf. K.S.* i, 129 *n.*

power that a cool wind blew and there was a thunderstorm and the sky rained down drop by drop.

Now Citta, the housefather, had this thought: Why, even the junior of this company of brethren has such magic power!

Now when the venerable Mahaka reached the Pleasance he said to the venerable chief elder: 'Enough of this, lord!'

'Yes, friend Mahaka, enough of this! You have done enough. Service enough[1] has been done, friend Mahaka.'

So the elder brethren went to the residence, but the venerable Mahaka went to his own lodging. Then Citta, the housefather, came to see the venerable Mahaka, saluted him and sat down at one side. So seated, Citta, the housefather, said to the venerable Mahaka:—

'Well for me, sir, if the worthy Mahaka would show me something superhuman, some miracle of magic.'

'Then, housefather, do you put a cloak on the verandah and scatter[2] a bundle of grass.'

'Very well, sir,' said Citta, the housefather, and did as he was bidden.

Then the venerable Mahaka went into his lodging and shot the bolt of the door, and so wrought by magic power that a flame came through the keyhole and the parts about the door-bar and set the grass on fire but not the cloak. Then Citta, the housefather, in alarm, with hair on end, beat out the cloak and stood aside.

Then the venerable Mahaka came out of his lodging and said to Citta, the housefather: 'Enough of this, housefather!'

'Yes, my lord Mahaka, enough of this! Enough has been done, my lord Mahaka. Enough service has been done, my lord Mahaka. Let my lord, the worthy Mahaka, take his pleasure in Macchikasaṇḍa. Delightful is Wild Mango Grove. I will do my best to supply the worthy Mahaka with the requisites of robes and alms, and lodging, comforts and medicines in time of sickness.'

'That is kindly said, housefather.'

Then the venerable Mahaka, having set his lodging in order,

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[1] *Pūjitam ettāvatā.* [2] *Okāsehi = vippakiri. Comy.*

took bowl and outer robe and left Macchikasanda, and in thus departing from Macchikasaṇḍa he was gone for good and came not back again.[1]

§ 5. *Kāmabhū* (i).

Once the venerable Kāmabhū was staying at Macchikasaṇḍa in Wild Mango Grove.

Then Citta, the housefather, came to visit the venerable Kāmabhū, and on coming to him saluted him and sat down at one side. As he thus sat, the venerable Kāmabhū said to Citta, the housefather:—

' "Pure-limbed,[2] white-canopied, one-wheeled, the car rolls on.
Lo! he that cometh: faultless, stream-cutter, bondless he."

Of this that is said in brief, housefather, how say you the full meaning should be regarded?'

'Was this said by the Exalted One, sir?'

'It was, housefather.'

'Then, sir, do you wait a moment while I look into the meaning of it.'

So Citta, the housefather, was silent a moment, and then said to the venerable Kāmabhū:—

' "Pure-limbed," sir, is a term for the virtues. "White-canopied," sir, is a term for release.[3] "One-wheeled," sir, is a term for mindfulness. "Rolls on," sir, is a term for coming and going. "Car," sir, is a term for body, of the four great essentials compounded,[4] of parents sprung, on rice-

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[1] Such *iddhi*, purely to impress, is strongly censured. *Vinaya Texts*, III, 80.

[2] *Nelanga* = '*niddosa* (*n' elaŋ*).' *Comy.* See *K.S.* II, 189; *Ud.* 76, § 5; *Ud.A.* 370 (*nelagga*), where the same words are said of the dwarf-brother Lakuṇṭaka. *Cf. Asl.* 398 (*Expos.* 506).

[3] *Vimutti*, 'the fruits of Arahantship,' *Comy.*, who remarks that this was a hard thing for a layman to know, that it must be called an inference of Citta's, not a proof that he was Arahant. The brother is, perhaps naturally, slow to admit a layman's insight.

[4] *Cf. supra*, § 103 *n.*

gruel fed, impermanent, of a nature to be worn away, pounded away, broken and scattered. Lust, sir, is a fault. Hatred is a fault. Illusion is a fault. In a brother who has destroyed the āsavas, these are abandoned, cut down at the root, made like the stump of a palm-tree, made things that have ceased to be, so that they cannot sprout again in time to come. Therefore a brother who has destroyed the āsavas is "faultless."[1] "That cometh,"[2] sir, is a term for the Arahant. "Stream," sir, is a term for craving. In a brother who has destroyed the āsavas, this is abandoned, cut down at the root, made like the stump of a palm-tree, made something that has ceased to be, so that it cannot sprout again in time to come. Therefore, sir, a brother who has destroyed the āsavas is called "stream-cutter." Lust, sir, is a bond, hatred is a bond, illusion is a bond. In a brother who has destroyed the āsavas these are abandoned . . . so that they do not sprout again in time to come. Therefore, sir, a brother who has destroyed the āsavas is called "bondless." Thus, sir, as regards what was said by the Exalted One:—

> "Pure-limbed, white-canopied, one-wheeled, the car rolls on.
> Lo! he that cometh: faultless, stream-cutter, bondless he,"—

thus, sir, should be understood in full the meaning of this saying in brief.'

'Good for you, housefather! Well gotten for you, housefather, that in you the eye of wisdom is conversant with the profound teaching of the Enlightened One!'

§ 6. *Kāmabhū* (ii).

Once the venerable Kāmabhū was staying at Macchikasaṇḍa in Wild Mango Grove.

Then Citta, the housefather, came to visit the venerable

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[1] *Anīgha.* For the word see *Pāli Dict.* *Anīgha* is properly *an-igha,* not *nīgha,* as here explained by the housefather. *Comy.* '*niddukkha.*'

[2] Text has *ayantante* for *ayantan ti.*

Kāmabhū, and on coming to him saluted him and sat down at one side. So seated, Citta, the housefather, said to the venerable Kāmabhū:—

'Sir, how many activities[1] are there ?'

'There are three activities, housefather: those of body, speech and mind.'

'Well said, sir,' said Citta, the housefather, pleased with the venerable Kāmabhū's reply, and welcomed it. Then he asked a further question:—

'But what, sir, is the activity of body, what of speech, what of mind ?'

'Inbreathing and outbreathing, housefather, is the activity of body; thought directed and sustained is the activity of speech: perception and feeling are the activity of mind.'

'Well said, sir,' said Citta, the housefather . . . and asked again:—

'But why, sir, are inbreathing and outbreathing the activity of body ? Why is thought directed and sustained the activity of speech. Why are perception and feeling the activity of mind ?'

'Inbreathing and outbreathing, housefather, are bodily processes, dependent on body. Therefore are they called "the activity of body." First one directs thought and sustains it, then one utters speech. Therefore is thought directed and sustained called "the activity of speech." Perception and feeling are mental processes dependent on mind. Therefore are they called "the activity of mind."'

'Well said, sir,' said Citta, the housefather . . . and asked again:—

'But how, sir, comes the attainment of the ceasing of perception and feeling ?'

'A brother, housefather, in attaining the ceasing of perception and feeling does not think: "*I* shall attain, *I* am attaining, the ceasing of perception and feeling, *I* have attained the ceasing of perception and feeling," but his mind has

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[1] *Saṅkhārā.* The section also occurs at *M.* i, 301. Lord Chalmers (*Dialogues*, v, 215) translates 'plastic forces.' *Comy.* =*saṅkharīyati, vibbattīyati ti.*'

been so practised that it leads him on to the state of being such.'[1]

'Well said, sir,' said Citta, the housefather. . . . 'But, sir, in attaining the ceasing of perception and feeling, what states cease first? Is it the activity of body or of speech or of mind?'

'In so attaining, housefather, a brother's activity of speech ceases first,[2] then that of body, then that of mind.'

'Well said, sir. . . . But a brother who has so attained, how does he differ from a dead man, from one who has made an end?'

'In a dead man, housefather, in one who has made an end, the activity of body has ceased, become calmed. So also have the activities of speech and mind,—they have ceased, become calmed. Life has run out, vital heat has ceased, the faculties are scattered. In him, housefather, who has attained the ceasing of perception and feeling, the activity of body also has ceased, become calmed. So also have the activities of speech and mind. But his life has not run out, vital heat has not ceased, the faculties have become clarified. That is the difference between a dead man, one who has made an end, and one who has attained the ceasing of perception and feeling.'

'Well said, sir. . . . But how comes about the emerging from attaining the ceasing of perception and feeling?'

'In emerging from such attainment, housefather, a brother does not think: "*I* will now emerge, *I* am emerging, *I* have now emerged from attaining the ceasing of perception and feeling," but his mind has been so practised that it leads him on to the state of being such.'

'Well said, sir. . . . But when a brother is thus emerging from it, what states arise first? Is it activity of body, of speech, or of mind?'

'In a brother so emerging from it, housefather, activity of mind arises first, next that of body, and last that of speech.'

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[1] *Tathattāya upaneti*. or 'leads to thusness' (a term for Nibbāna) *Cf. S.* v, 90; *Points of Controversy*, 338, *n.* 1, where the S. passage is overlooked.

[2] In first *jhāna* speech ceases.

'Well said, sir. . . . But when a brother has so emerged from it, how many contacts touch him?'

'When a brother has so emerged from it, housefather, three contacts touch him: the void, the signless and the aimless contact.'[1]

'Well said, sir. . . . But when one has so emerged from it, how does a brother's mind tend, slope, incline?'[2]

'His mind tends to detachment,[3] housefather, it slopes to detachment, it inclines to detachment.'

'Well said, sir!' said Citta, the housefather, pleased with the venerable Kāmabhū's words, and welcomed them and asked yet another question:—

'But, sir, how many states are most useful for the attainment of the ceasing of perception and feeling?'

'Indeed, housefather, you ask last what you ought to have asked first! Yet will I explain to you. Two states are most useful, housefather, for the attainment of the ceasing of perception and feeling,—calm and insight.'

§ 7. *Godatta.*

Once the venerable Godatta[4] was staying at Macchikasaṇḍa in Wild Mango Grove.

Then Citta, the housefather, came to visit the venerable Godatta, and on coming to him saluted him and sat down at

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[1] *Suññato, animitto, appanihito phasso.* For these terms see *Buddh. Psych. Eth.*, 92 *ff.* and notes. He is 'empty' of lust, etc, freed from the three marks or signs of *nicca, adukkha, attā*, and, being experienced in *dukkha*, he desires nothing, fixes his aim on nothing but Nibbāna. *Comy.* refers to *V.M.* 658. At *Paṭisambh.*, ii, 35, the homily begins: 'Brethren, there are three deliverances, that of the void, the signless, the aimless.' *Cf Expos.*, ii, 301.

[2] The usual phrases for a river's course to the sea, *ninna, poṇa, pabbhāra.*

[3] *Viveka* '*Nibbāna*' *Comy.*

[4] Is this the Godatta of *Brethren*, 281? The story there reminds one of that of Balaam and his ass. His fallen ox, cruelly beaten by him, spoke with a human voice, and prayed that both might be reborn in reversed position. Godatta gave up all and 'took orders.'

one side. As he thus sat, the venerable Godatta said to Citta, the housefather:—

'Housefather, this heart's release and this utterly unworldly[1] heart's release, and this heart's release that is by the void and that which is signless,—are these states diverse in spirit, diverse in letter, or are they the same both in spirit and in letter?'

'There is one view of the question,[2] sir, according to which these states are diverse both in spirit and in letter. But there is another view, sir, according to which they are one and the same both in spirit and in letter. But what, sir, is that view according to which they are diverse both in spirit and in letter?

Herein,[3] sir, a brother dwells suffusing one quarter of the world with his heart possessed of kindliness: so also the second, third and fourth quarters: and in like manner above, below, across,[4] everywhere, for all sorts and conditions,[5]—the whole world does he abide suffusing with a heart possessed of kindliness that is widespread, grown great and boundless, free from enmity and untroubled.[6]

And he does likewise with heart possessed of compassion, possessed of sympathy, possessed of equanimity that is widespread, grown great and boundless, free from enmity and untroubled. This, sir, is called "the heart's release by a boundless heart."

And what, sir, is the heart's release that is utterly unworldly?

Herein, sir, a brother, passing utterly beyond the sphere of infinite consciousness, with the idea of "there is nothing at

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[1] *Ākiñcaññā*, 'without possessions or clinging.'

[2] *Pariyāya.*

[3] *Cf. M.* i, 38. The four *brahma-vihāras*, or 'sublime states,' or 'dwellings' of thought. 'Heart' is more literally 'mind': '*citta*, which is mind (*mano*), which is consciousness (*viññāṇa*).' See *K.S.*, ii, 65. *We* should say, 'will.' See *infra*, xli, 8; *V.M.*, cap. ix, pp. 294-317.

[4] *Tiriyaŋ*, expl. at *V.M.* 308 as 'the intermediate quarters.'

[5] Text reads *sabb' atthatāya*, but commentators read *sabb' attatāya*, which I follow here. *V.M. Comy.* 'without distinction of persons.'

[6] *Avyāpajjhaŋ* = '*niddukkhaŋ*.' *V.M. Comy.*

all," reaches and abides in the sphere of nothingness. This, sir, is called "the utterly unworldly heart's release."

And what, sir, is the heart's release by the void?

Herein, sir, a brother goes to the forest or the root of a tree or a lonely spot, and thus reflects: "Void is this of self or of what pertains to self." This, sir, is called "the heart's release by the void."

And what, sir, is the heart's release that is signless?

Herein, sir, a brother, without thought of all signs, reaches and abides in that tranquillity of heart that is signless. This, sir, is called "the heart's release that is signless."

Such, sir, is the view of the question according to which states are diverse both in spirit and in letter.

And what, sir, is the view according to which states are one and the same, both in spirit and in letter?

Lust, sir, sets a limit.[1] Hate sets a limit. Illusion sets a limit. In the brother who has destroyed the āsavas these are abandoned, cut down at the root, made like a palm-tree stump, made unable to become, of a nature not to grow again in future time. Of all the boundless ways[2] of heart's release, the unshaken[3] heart's release is deemed supreme among them. Truly that unshaken heart's release is void of lust, void of hate, void of illusion.

Lust, sir, is a hindrance.[4] Hate is a hindrance. Illusion is a hindrance. In the brother who has destroyed the āsavas these are abandoned, cut down at the root. . . . Of all the unobstructed ways of heart's release, the unshaken heart's release is deemed supreme among them. Truly that unshaken heart's release is void of lust, void of hate, void of illusion.

Lust, sir, causes distinctive signs. Hate causes distinctive

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[1] *Pamāna-karana.* *Comy.* says it means 'taking the measure of a man.' One does not know his nature till *rāga-dosa*, etc., arise.

[2] 'The four paths and the four fruits.' *Comy.*

[3] *Akuppa* = '*arahatta-phala-cetovimutti* (which is the topmost of all paths).' *Comy.*

[4] *Kiñcanaŋ* = *palibodha*, a hindrance, lit. 'a something.' *Cf. Udāna*, ii, 6, where the sages are called *akiñcanā*, worldlings *sakiñcanā* ('with the somethings'), hampered by possessions.

signs. Illusion causes distinctive signs. In the brother who has destroyed the āsavas these are abandoned. . . . Of all the signless ways of heart's release the unshaken heart's release is deemed supreme among them. Truly that unshaken heart's release is void of lust, void of hate, void of illusion.

Such, sir, is the view according to which these states are one and the same, both in spirit and in letter.'

§ 8. *Nigaṇṭha.*

Now at that time the Nigaṇṭha,[1] Nāṭa's Son, had come to Macchikasaṇḍa together with a great company of the Nigaṇṭhas.

Now Citta, the housefather, heard it said: 'The Nigaṇṭha, Nāṭa's Son, has come to Macchikasaṇḍa together with a great company of the Nigaṇṭhas.'

So Citta, the housefather, with a number of followers, went to visit the Nigaṇṭha, Nāṭa's Son, and on coming to him greeted him in friendly wise, and after the exchange of greetings and courtesies sat down at one side.

As he thus sat, the Nigaṇṭha, Nāṭa's Son, said to Citta, the housefather: 'Hast thou faith, housefather, in the teaching of Gotama, the recluse, that there is a mental balance without thought directed and sustained, that there is a ceasing of thought directed and sustained?'

'Herein, sir, I do not walk with faith in the teaching[2] of Gotama, the recluse, that there is a mental balance without thought directed and sustained, that there is a ceasing of thought directed and sustained.'

At these words, the Nigaṇṭha, Nāṭa's Son, looking round[3] on his own company, said:—

'I would have you look, sirs, how straight is this housefather Citta, how guileless[4] is this housefather Citta, how ingenuous

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[1] He was Vardhamāna, the head of the Jain community. *Cf. D.* i, 57. The word means 'free from bonds.'

[2] *I.e.*, 'not with faith *only*.' *Comy.* says that to assert faith in a teaching is the method of those who have not declared *aññā*, realization.

[3] Reading *apaloketvā*, as below, with Sinh. MSS. and MSS. of *Comy.* Text has *ulloketvā*.

[4] Reading *asaṭha* for text's *asaṭṭha*.

is this housefather Citta! Why, he who should think there can be any ceasing of thought directed and sustained, might think the mind could be caught in a net, or that Gangā's stream could be held back with his own fist!'

'Now what think you, sir? Which is the more excellent, knowledge or faith?'

'Why, housefather, knowledge is more excellent than faith.'[1]

'Now I, sir, if I so desire, aloof from lusts, aloof from states that are evil, can enter upon the first trance, which is joined with thought directed and sustained, born of solitude, zestful and easeful, and can abide therein. I, sir, if I so desire, by the calming down of thought directed and sustained, . . . can enter on the second trance and abide therein. I, sir, if I so desire, by the fading out of zest . . . can enter on the third trance and abide therein. I, sir, if I so desire, by abandoning ease . . . can enter on the fourth trance and abide therein. Thus knowing, sir, thus seeing, believing what other recluse or brahmin, should I hold that there is a mental balance without thought directed and sustained, or that there is a ceasing of thought directed and sustained?'

At these words, the Nigaṇṭha, Nāṭa's Son, looking round on his company, said:—

'I would have you look, sirs, how crooked is this housefather, how crafty, how counterfeiting is this housefather Citta!'

'Now, indeed, sir, we understand your saying: "I would have ye look, sirs, how straight is this housefather Citta, how guileless, how honest is this housefather Citta." And now indeed we understand your saying: "I would have ye look, sirs, how crooked is this housefather Citta, how crafty, how dishonest is this housefather Citta."

If, sir, your first assertion was true, your last was false. And if your last was true, your first was false. Now here, sir, these ten reasonable questions[2] arise. If you know the way to

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[1] The three 'jewels' of the Jains—unlike the three later so called of the Buddhists—were morals, faith, and knowledge.

[2] *Saha-dhammikā = sa-kāranā. Comy.* says these are the *Kumāra-pañha* or 'novice's catechism' of ten questions. *Cf. KhP.* 2: *D.* i. 94.

reply to them, you should give me a counter-blow along with your company. One question, one explanation, one answer.[1] Two questions, two explanations, two answers. Three, four, five, six . . . ten questions, ten explanations, ten answers.'

Then Citta, the housefather, getting no reply to these ten reasonable questions, rose up from his seat and went away.

§ 9. *The Unclothed* (*ascetic*).

Now at that time Kassapa,[2] the Unclothed, an old family friend, had come to Macchikasaṇḍa.

And Citta, the housefather, heard it said: 'They say our old family friend Kassapa, the Unclothed, has come to Macchikasaṇḍa.' So Citta, the housefather, went to visit Kassapa, the Unclothed, and on coming to him greeted him in friendly wise, and after the exchange of greetings and courtesies sat down at one side. So seated, Citta, the housefather, said to Kassapa, the Unclothed:—

'How long have you been a Wanderer, worthy Kassapa ?'

'Full thirty years, housefather, have I been a Wanderer.'

'In those thirty years, sir, have you come by any superhuman experience,[3] any truly Ariyan excellence of knowledge and insight, any comfortable life ?'

'In these full thirty years, housefather, that I have been a Wanderer, I have never come by any superhuman experience, nor any truly Ariyan excellence of knowledge and insight, nor any comfortable life,—nothing but nakedness and a shaven crown and dusting away the gravel.'[4]

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[1] Text *veyyākaraṇaṃ*. MSS. of *Comy. byākaraṇaṃ*.

[2] *Cf. Dialog.* i, 223 *ff.*; *S.* ii, 19, 22 for this Kassapa, the Unclothed.

[3] *Uttari-manussa-dhamma. Comy.* explains that the ten ways of meritorious action (three of deed, four of speech, three of thought) constitute the normal good man's life. Anything beyond this is *uttariṃ*. *Cf. M.* i, 68 f., Sunakkhatta's attack, and iii, 157, where the Buddha asks the same question of Anuruddha. *Buddh. Psych.*, 105.

[4] *Pāvāḷā-nipphoṭanāya,* according to text. The word occurs here only. *Pāli Dict.* expl. as 'plucking out the hair' (?), but *Comy.* reads (*pavāḷa,* gritty soil), and explains that a bunch of peacock's feathers was used for beating away dust and grit from the place where one sits on the ground, a painful thing for the naked !

At these words Citta, the housefather, said to Kassapa, the Unclothed:—

'A strange thing indeed! A wonder indeed, the good teaching of the Norm! To think that in full thirty years one should come by no superhuman experience, no truly Ariyan excellence of knowledge and insight, nor any comfortable life,—nothing but nakedness and a shaven crown and dusting away the gravel!'

'But you, housefather,—how long is it since you entered on the life of the disciple?'

'I too, sir, have been full thirty years a disciple.'

'But in those full thirty years, housefather, have you come by any superhuman experience, any truly Ariyan excellence of knowledge and insight, any comfortable life?'

'How should it not be so, sir? I, sir, when I so desire, aloof from lust, aloof from states that are evil, can enter upon the first trance, which is joined with thought directed and sustained, born of solitude, zestful and easeful, and abide therein.

I, sir, when I so desire, by the calming down of thought directed and sustained, . . . can enter on the second trance and abide therein. I, sir, if I so desire, by the fading out of zest . . . can enter on the third trance and abide therein. I, sir, if I so desire, by abandoning ease . . . can enter on the fourth trance and abide therein. Why, sir, if I should make an end earlier than the Exalted One, 'twere no wonder if the Exalted One should pronounce thus of me: "There is no fetter, bound by which Citta, the housefather, could come back again to this world."'

At these words Kassapa, the Unclothed, said to Citta, the housefather:—

'A strange thing, indeed! A wonder, indeed, the good teaching of the Norm! To think that a householder, one who wears white clothes, should come to such superhuman experience, such truly Ariyan excellence of knowledge and wisdom, such comfortable living. Oh, housefather, may I get ordination in this Norm-discipline? May I get full ordination?'

Thereupon Citta, the housefather, took Kassapa, the Un-

clothed, to some elder brethren. And on coming to them he said:—

'Sirs, this is Kassapa, the Unclothed, an old family friend of ours. Let the elders ordain this man. Let them give him full ordination. I for my part will do my best to supply the requisites of robes, alms and lodging, and comforts and medicines in time of sickness.'[1]

So Kassapa, the Unclothed, got ordination in the Norm-discipline, got full ordination. And not long after he was ordained did the venerable Kassapa, dwelling solitary, secluded, zealous, ardent and aspiring, in no[2] long time attain that goal supreme of the righteous life, to win which the clansmen rightly go forth from home to the homeless. So that in that very life, of himself, he fully understood it, realized it and abode therein, and knew: 'Destroyed is rebirth, lived is the righteous life, done is the task, for life in these conditions there is no hereafter.'

So the venerable Kassapa was yet another of the Arahants.

§ 10. *Seeing the sick.*

Now at that time Citta, the housefather, was sick, afflicted, stricken with a sore disease.

Then a number of devas that dwell in gardens,[3] forest and trees, devas that dwell in healing herbs and forest trees, gathered and came together and said to Citta, the housefather:—

'Aspire thus, housefather: "In future time may I be a rājah, a world-ruler."'

At these words Citta, the housefather, replied to those devas that dwell in gardens . . . and forest trees: 'That is a thing impermanent, that is a thing unstable, that must pass and be left behind.'

At these words the comrades and blood-relations of Citta, the housefather, said to him:—

'Set up mindfulness, good master! Talk not at random.'

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[1] *Cf. supra, Mahaka*, xli, § 4. [2] Text omits *na*.

[3] According to *Comy.* they are fairies that dwell on flowers and fruits.

'What have I said that makes you tell me to set up mindfulness and talk not at random?'

'Why, good master, you said this: "That is a thing impermanent, that is a thing unstable, that must pass and be left behind."'

'Yes, but I said that to the devas that dwell in gardens, forest and trees, devas that dwell in healing herbs and forest trees, who said to me: "Aspire thus, housefather: 'In future time may I be a rājah, a world-ruler.'"'

'What significance, housefather, did the devas that dwell in gardens . . . see, so as to say: "Aspire, housefather, to be a rājah, a world-ruler"?'

'Those devas . . . thought thus: This Citta, the housefather, is a virtuous man, of a lovely nature. If he aspire to be in future time a rājah, a world-ruler, the righteous aspiration of the heart, righteous in its very purity, will prove a blessing to the virtuous man, will bring forth righteous fruit. Seeing such significance did those devas . . . say: "Aspire thus, housefather: In future time may I be a rājah, a world-ruler." Then I said to them: "That is a thing impermanent, that is a thing unstable, that must pass and be left behind."'

'Then, good master, do you instruct us.'

'Wherefore thus must ye train yourselves: Possessed of faith unfaltering in the Buddha will we be, saying: "'Tis he, that Exalted One, Arahant, the Fully Enlightened One, perfect in knowledge and practice, world knower, unsurpassed charioteer of men to be tamed, teacher of devas and mankind. a Buddha, an Exalted One.

—Possessed of faith unfaltering in the Norm will we be, saying: "Well proclaimed by the Exalted One is the Norm, a thing to be seen in this very life, not a thing of time, inviting to come and see, leading onward, to be realized by them that are wise, each for himself.

—Possessed will we be of faith unfaltering in the Order, saying: "Walking righteously is the Exalted One's Order of Disciples, walking in the right way is the Exalted One's Order of Disciples, walking dutifully is the Exalted One's Order of Disciples, to wit, the four pairs of men, the eight sorts of men,

that is the Exalted One's Order of Disciples, worthy of honour, worthy of respect, worthy of offerings, worthy to be saluted with uplifted palms, a field of merit unsurpassed for the world.

—Whatsoever worthy offering there be in our clan, all that shall be imparted without favour to righteous ones[1] that are of lovely nature."

Thus must ye train yourselves.'

So, when he had inclined the hearts of his comrades and blood-relations towards the Buddha, the Norm and the Order, when he had established them in giving up, Citta, the housefather, made an end.

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[1] *Comy* appropriates these qualities for the *bhikkhus*.

PART VIII

[CHAPTER XLII]

KINDRED SAYINGS ABOUT HEADMEN

§ 1. *Wrathful.*[1]

ONCE the Exalted One was staying near Sāvatthī at Jeta Grove in Anāthapiṇḍika's Park.

Then Wrathful, the headman, came to see the Exalted One, and on coming to him, he saluted him and sat down at one side. So seated, Wrathful, the headman, said to the Exalted One:—

'Pray, lord, what is the reason, what is the cause, why such and such an one is styled "wrathful," and what the reason, what the cause why such and such an one is styled "kindly"?'[2]

'Herein, headman, a certain man's passion is not abandoned. Owing to that others harass him. Harassed by others he shows vexation. Thus is he styled "wrathful." Resentment is not abandoned. Owing to that others harass him. Harassed by others he shows vexation. Thus is he styled "wrathful." Illusion is not abandoned. Owing to that others harass him. Thus harassed by others he is styled "wrathful." That, headman, is the reason, that is the cause why such and such an one is styled "wrathful."

Now herein, headman, if a certain man's passion is abandoned, owing to that others do not harass him. Unharassed by others he shows no vexation. Thus is he styled "kindly." Resentment is abandoned. Owing to that others do not

[1] *Caṇḍa* (pron Chanda). *Comy.* says the nickname was applied by the elder brethren who compiled the texts. The term *gāmaṇi*, which gives the title to this collection or *saŋyutta*, is applied to any chieftain of a band, village headman, or company-manager, etc.

[2] *Sūrata* (*su-rata*) Gk. εὐμενής

harass him. Unharassed by others he shows no vexation. Thus he is styled "kindly." If illusion be abandoned, others do not harass him. Unharassed by others he shows no vexation. Thus is he styled "kindly." That is the reason, that is the cause, headman, why a certain one is styled "kindly."'

At these words Wrathful, the headman, said to the Exalted One:—

'Excellent, lord! Excellent it is, lord! Just as if one should raise what is overthrown, or show forth what is hidden, or point the way to him that wanders astray, or hold up a light in the darkness that they who have eyes may behold objects,—even as in divers ways hath the Norm been set forth by the Exalted One. To the Exalted One, lord, I go for refuge, to the Norm and to the Order of Brethren. May the Exalted One accept me as a lay disciple, as one who hath gone to him for refuge, from this day forth so long as life doth last.'

§ 2. *Leaf-basket.*[1]

Once the Exalted One was staying near Rājagaha, in Jeta Grove at the Squirrels' Feeding-ground.

Then Tālapuṭa, the stage-manager, came to the Exalted One, saluted him and sat down at one side. So seated, Tālapuṭa, the stage-manager, said to the Exalted One:—

'I have heard, lord, this traditional saying of teachers of old who were actors, to wit: speaking of stage-players they said: "A player who on the stage or in the arena makes people laugh and delights them by his counterfeiting of the truth, when body breaks up, after death is reborn in the

[1] *Puṭa.* Those sectional headings are really mnemonic abbreviations of the full names of the characters. The name *tāla-puṭa* (a basket of woven palm-leaves so commonly used in the East. *Cf. Brethren,* p. 418) was given to him, says *Comy*, because his complexion was bright and cheerful, like the colour of a cluster of ripe palm-fruit, probably referring to the beautiful colour of a bunch of wild dates. But the connexion is not clear. Our text and some MSS. of text and *Comy.* have *tala.* After his ordination, this brother describes his experiences in striking verses, well rendered at *Brethren,* 369 *ff.*

company of the Laughing Devas." What says the Exalted One in this matter?'

'Enough, manager! Let be. Ask me not this question.'

Then a second time did Tālaputa, the stage-manager, put the same question, and the Exalted One replied:—

'Enough, manager! Let be. Ask me not this question.'

Then a third time did Tālaputa, the stage-manager, put the same question, asking: 'What says the Exalted One in this matter?'

'True it is I did not permit your question, saying: "Enough, manager! Let be. Ask me not this question." Nevertheless I will expound this thing to you.

In the case of those beings, manager, who aforetime were not free from lusts, but were bound with the bond of lust; who aforetime were not free from resentment, but were bound with the bond of resentment: who aforetime were not free from illusion, but were bound with the bond of illusion,—in such cases, a player who on the stage or in the arena brings about lustful, resentful, or illusory states of mind, so that such beings become still more lustful, still more resentful, still more deluded,—being himself drugged and slothful, he drugs and makes others slothful,—such an one, when body breaks up, after death is reborn in the Purgatory of Laughter.[1]

Now if his view of the matter is as you say: "Whatsoever player on the stage or in the arena makes people laugh and delights them with his counterfeiting of the truth . . . is reborn in the company of the Laughing Devas," then I declare his view is perverted. Now, manager, I declare that for one who is guilty of perverted view there are two paths open, one is Purgatory and the other is rebirth as an animal.'[2]

At these words, Tālaputa, the stage-manager, cried aloud and burst into tears. (Then said the Exalted One:—)

'That was why I disallowed your question, saying: "Enough, manager! Let be. Ask me not that question."'

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[1] *Pahāsa niraya.* Not a distinctive purgatory, says *Comy.*, but a section of *Avīci*, where actors in imagination play their parts again, and are 'cooked.'

[2] *Cf. M.* i, 388; *Pts. of Contr.*, 290.

'But, lord, I am not lamenting for that. I lament at the thought that for many a long day I have been cheated, deceived and led astray by teacher after teacher, actors, in the belief that a player who on the stage or in the arena makes people laugh and delights them by his counterfeiting of the truth is reborn in the company of the Laughing Devas.

Excellent, lord! Excellent it is, lord! Just as if one should raise what is overthrown, or show forth what is hidden, or point out the way to him that wanders astray, or hold up a light in the darkness so that they who have eyes may behold objects,—even so in divers ways hath the Norm been set forth by the Exalted One. To the Exalted One I go for refuge, to the Norm and to the Order. O that I might gain ordination from the Exalted One, that I might gain full ordination.'

So Tālaputa, the stage-manager, got ordination from the Exalted One, got full ordination. And not long after doing so the venerable Tālapuṭa, dwelling solitary . . . was yet another of the Arahants.

§ 3. *Fighting-man.*

Then Fighting-man,[1] the trainer, came to see the Exalted One. . . . As he sat at one side, Fighting-man, the trainer, said to the Exalted One:—

'I have heard, lord, this traditional saying of teachers of old who were fighting-men: "A fighting-man who in battle exerts himself, puts forth effort, thus exerting himself and putting forth effort is tortured and put an end to by others. Then, when body breaks up, after death he is reborn in the company of the Devas of Passionate Delight."[2] What says the Exalted One of this?'

'Enough, trainer! Let be. Ask me not this question.'

Then a second time Fighting-man, the trainer, put the same question (and got the same reply), and yet a third time put

[1] *Yodha-ājīvo.* He got his living by fighting, and was thus called by the elders who compiled the texts *Comy.* As above, *gāmani* means here 'head of a band,' possibly 'captain of free-lances.'

[2] *Sarañjita.*

the same question, asking: 'What says the Exalted One of this?'

'True it is, trainer, that I do not[1] admit your question, and said: "Enough, trainer! Let be. Ask me not this question." Nevertheless I will expound it to you

In the case of a fighting-man who in battle exerts himself, puts forth effort, he must previously have had this low, mean, perverse idea: "Let those beings be tortured, be bound, be destroyed, be exterminated, so that they may be thought never to have existed." Then, so exerting himself, so putting forth effort, other men torture him and make an end of him. When body breaks up, after death he is reborn in the Purgatory of Quarrels.[2]

Now if his view was this: "A fighting-man who exerts himself, puts forth effort in battle, thus exerting himself, thus putting forth effort, is tormented and made an end of by others. When body breaks up, after death he is reborn in the company of the Devas of Passionate Delight,"—then I say that view of his is perverted. Now, trainer, I declare that for one who is guilty of perverted view one of two paths is open, either purgatory or rebirth as an animal.'

At these words Fighting-man, the trainer, cried aloud and burst into tears. (Then said the Exalted One:—)

'That was why I disallowed your question, trainer, saying: "Enough, trainer! Let be. Ask me not this question."'

'But, lord, I am not lamenting for that, but at the thought that for many a long day I have been cheated, deceived and led astray in the past by teacher after teacher, fighting-men, in the belief that any fighting-man . . . is reborn in the company of the Devas of Passionate Delight.

Excellent, lord! . . . (*as before*) . . . from this day forth, so long as life lasts, may the Exalted One regard me as one who has gone to him for refuge.'

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[1] *Labhāmi* here, but in the previous section *nâlatthaŋ*.

[2] *Sarājitā Niraya.* The texts confuse the two words, *sarañjita* for the *Devaloka* and *sarājita* for the *Niraya.* As above, *Comy.* says it is not a distinctive purgatory, but a part of *Avīci,* where fighting-men of all sorts fight in imagination and are 'cooked.'

§ 4. *Elephant.*

Then Mahout,[1] the head keeper, came to see the Exalted One . . .

(*Text omits the particulars and merely gives this*)—' . . . so long as life doth last.'

§ 5. *Horse.*

Then Jockey,[2] the head trainer, came to see the Exalted One . . . saluted him and sat down at one side.

(*With the exception of the name all is as in* § 3.)

§ 6. *Westlander*[3] (or *The dead man*).

Once the Exalted One was staying at Nālandā[4] in Pāvārika Mango Grove.

Then Asibandhaka's Son,[5] the headman, came to see the Exalted One and, on coming to him saluted him and sat down at one side. So seated, Asibandhaka's Son, the headman, said to the Exalted One:—

'Lord, the brahmins of the west, who are carriers of waterpots, wearers of lily-garlands, purifiers by water, fire-worshippers, when a man has died and made an end,—they lift him up and carry him out,[6] call on him by name[7] and speed him heavenwards. But the Exalted One, who is Arahant, an All-enlightened One, is able to bring it about that the whole world, when body breaks up, after death can be reborn in the Happy Lot, in the Heaven World.'

'As to that, headman, I will question you. You may reply as you think fit. Now what think you, headman? Suppose a case where a man is a taker of life, a taker of what is not

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[1] *Hatth' āroha*, here the nickname for the head-keeper.

[2] *Ass' āroha*, a nickname as above.

[3] *Pacchā-bhūmaka*, probably of the land west of the modern Delhi.

[4] In Magadha, where afterwards was the famous university.

[5] 'Snake charmer.' At § 8 *infra* he is styled 'follower of the Unclothed.'

[6] Text *uyyāpenti* (they bring out the body). Sinh. MSS of text have *ussayāpenti*. Those of *Comy* have this and *ussuyāpenti*, probably a confusion of the first and *ussāpenti* *Comy.* says it is equal to *upariyāpenti*. With the following argument *cf. Dial.* i, Tevijja-Sta, pp. 309 ff.

[7] Text *saññāpenti* *Comy. samaññāpenti*.

given, a wrong-doer in respect of sensual passion, a liar, a backbiter, of bitter speech, a babbler and covetous, of malevolent heart, of perverted view. Then a great multitude gathers and throngs together, aspires and praises him and goes about with uplifted palms, saying: "May this man, when body breaks up, after death be reborn[1] in the Happy Lot, in the Heaven World." Now what think you, headman? Pray would that man, owing to the aspirations and praises of that great multitude, owing to their going about with uplifted palms,—would that man, when body breaks up, after death be reborn in the Happy Lot, in the Heaven World?'

'Surely not, lord.'

'Again, headman, suppose a man hurls a huge, great rock into a deep, deep pool of water. Then a great multitude gathers and throngs together and aspires and praises it and goes about with uplifted palms, saying: "Rise up, good rock! Float up, good rock! Float ashore, good rock!" Now what think you, headman? Would that huge, great rock, because of the aspirations, because of the praises, because of the going about with uplifted palms of that great multitude,—would it rise up or float up or float ashore?'

'Surely not, lord.'

'Even so, headman, whatever man is a taker of life, a taker of what is not given, a wrong-doer in respect of sensual passion, a liar, a backbiter, of bitter speech, a babbler and covetous, with malevolent heart, of perverted view,—however much a great multitude, gathering and thronging together, might aspire and praise him and go about with uplifted palms, saying: "May this man, when body breaks up, after death be reborn in the Happy Lot, in the Heaven World," yet would that man, when body breaks up, after death be reborn in the Woeful Lot, in the Downfall, in Purgatory.

Now what think you, headman? Suppose that in this case in a man who abstains from taking life, who abstains from taking what is not given, who abstains from wrong action in respect of sensual passion, from lying, from backbiting, from

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[1] Text should read *upapajjatū ti*, as in the next section.

bitter speech and babbling, who is not covetous, not of malevolent heart, a man of right view,—then a great multitude, gathering and thronging together, aspire and praise him and go about with uplifted palms, saying: "May this man . . . be reborn in the Heaven World," what think you, headman ? Would that man, because of the aspirations and praises and going about with uplifted palms of that great multitude, be reborn in the Woeful Lot, in the Downfall, in Purgatory ?'

'Surely not, lord.'

'Suppose again, headman, a man plunges a jar of butter or a jar of oil into a deep, deep pool of water, and breaks it, and it[1] becomes shreds or fragments and sinks down to the bottom: but the butter or oil that was in it floats up to the top. Then suppose a great multitude, gathering and thronging together, aspires and praises it, and goes about with uplifted palms, saying: "Sink down, good butter! Sink in, good butter! Go to the bottom, good butter and oil!" What think you, headman ? Would that butter and oil, because of the aspirations and praises and going about with uplifted palms of that great multitude,—would they sink down, would they sink in, would they go to the bottom ?'

'Surely not, lord.'

'Even so, headman, whatever man abstains from taking life and so forth, however much a great multitude . . . might aspire . . . and pray for his rebirth in Purgatory, yet would he be reborn in the Happy Lot, in the Heaven World.'

At these words Asibandhaka's Son, the headman, said to the Exalted One:—

'Excellent, lord! Excellent it is, lord! . . . (*as before*) . . . so long as life doth last, as one who has gone to him for refuge.'

§ 7. *Teaching.*

Once the Exalted One was staying at Nālandā, in Pāvārika Mango Grove.

Then Asibandhaka's Son, the headman, came to see the

[1] In the text *ya* and *sa* should be omitted. They rest on the authority of one MS. only, and *Comy.* omits them.

Exalted One, and on coming to him saluted him and sat down at one side. So seated . . . he said:—

'Does not the Exalted One, lord, dwell in compassion for every living thing?'

'Yes, headman, the Tathāgata does so dwell.'

'But, lord, does the Exalted One teach the Norm in full[1] to certain ones, but to certain others he does not teach the Norm in full?'

'Now, headman, as to this I shall question you. Do you reply as you think fit.

Now what think you, headman? Suppose a yeoman farmer[2] here has three fields, one excellent, one moderate, and one poor, hard, saltish, of bad soil. Now what think you, headman? When that yeoman farmer wants to sow his seed, which field would he sow first, the excellent field, the moderate field, or the one that is poor, hard,[3] saltish, of bad soil?'[4]

'That yeoman farmer, lord, wishing to sow his seed, would first sow the excellent field, and having done so he would sow the moderate one. Having so done he might and might not sow that field that is poor, hard, saltish, of bad soil. Why so? Because in any case it might do for cattle-food.'

'Well, headman, just like that excellent field are my ordained disciples, both men and women. I teach them the Norm that is lovely in its beginning, lovely in its middle and lovely in its ending, both in spirit and in letter. I make known to them the righteous life that is wholly perfect and utterly pure. Why is that? Because, headman, these people abide with me for their island, with me for their cave of shelter, me for their stronghold, me for their refuge.

Then, headman, just like that moderate field are my lay-disciples, both men and women. I teach them the Norm that is lovely in its beginning, lovely in its middle and lovely in its ending, both in spirit and in letter. I make known

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[1] *Sakkaccaŋ*

[2] *Kassaka*, lit. ploughman.

[3] *Jangala* (jungle), expl. by *Comy.* as 'stiff, not soft.'

[4] *Comy.* reads *bhūmi* for text's *bhūmikaŋ*. The parable reminds us of that of the Sower in N.T.

to them the righteous life that is wholly perfect and utterly pure. Why is that? Because, headman, these people abide with me for their island, with me for their cave of shelter, me for their stronghold, me for their refuge.

Then, headman, just like that field that is poor, hard, saltish, of bad soil, are my[1] wandering recluses and brahmins that hold other views than mine. To them also I teach the Norm that is lovely in its beginning, lovely in its middle, lovely in its ending, both in spirit and in letter. I make known to them the righteous life that is wholly perfect and utterly pure. Why so? Because if so be they understand but a single sentence of it, that would be to their profit and happiness for many a long day.

Again, headman, suppose a man has three waterpots, one not cracked, not leaky, not letting (water) run to waste:[2] and one waterpot not cracked, but leaky and letting water run to waste: and one waterpot that is both cracked and leaky, and letting water run to waste. Now what think you, headman? If that man wants to store up water, which pot would he put it in first,—in the one that is not cracked, not leaky, not letting water run to waste? Or would he put it in the pot that is not cracked, but leaky, letting water run to waste? Or would he put it in the one that is both cracked and leaky, and letting water run to waste?'

'Why, lord, that man would first store his water in the first-named pot, then in the second, and as to the third he might or he might not put it in that. Why so? At any rate the water might do for washing pots.'

'Well, brahmin, just like that waterpot, first-named are my ordained disciples, both men and women. I teach them the Norm . . . I make known to them the righteous life . . . Why so? Because, headman, those people abide with me

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[1] *Mayhaŋ* of the two first comparisons is repeated here, possibly for the sake of the framework. Nowhere else, as far as I know, does the Buddha call the heretics 'his.' One recalls the saying of Jesus. 'other sheep I have.'

[2] *Ahāri, apaṛihāri. Comy. udakaŋ na harati, na harita-parihāriyeti. Pāli Dict.* s.v. has 'worth (?) keeping.' *Hāriŋ* generally = *capax*.

for their island, with me for their cave of shelter, me for their stronghold, me for their refuge.

Again, headman, just like that second-named waterpot are my lay-disciples both men and women. I teach them the Norm . . . I make known to them the righteous life . . . that is utterly pure. Why so? Because, headman, they abide with me for their island . . . for their refuge.

Again, headman, just like that waterpot that is both cracked and leaky, and letting water run to waste, are my wandering recluses and brahmins that hold other views than mine. I teach them the Norm that is lovely in its beginning, lovely in its middle and lovely in its ending, both in spirit and in letter. I make known to them the righteous life that is wholly perfect and utterly pure. Why so? Because, headman, if so be they can understand a single sentence, that will be for their profit and happiness for many a long day.'

At these words Asibandhaka's Son said to the Exalted One:—

'Excellent, lord! Excellent it is, lord! . . . Let the Exalted One accept me as a lay-disciple from this day forth so long as life shall last, as one who has taken refuge in him.'

§ 8. *The conch.*[1]

Once the Exalted One was staying at Nālandā in Pāvārika Mango Grove.

Then Asibandhaka's Son, the headman, a follower of the Unclothed,[2] came to see the Exalted One. . . . As he sat at one side the Exalted One said to him:—

'Headman, in what way does the Unclothed, Nāṭa's Son, teach doctrine to his followers?'

'Thus, lord, does the Unclothed, Nāṭa's Son, teach doctrine to his followers: "Whosoever slayeth a living creature,—all such go to the Woeful Lot, to Purgatory. Whosoever taketh what is not given, whosoever acts wrongly in respect of sensual

[1] *Sañkha.*

[2] Left untranslated above: *Nigaṇṭha.* He would by his fellow-Jains be described as a *Dīgambara,* air-clothed.

passion, whosoever tells lies,—all such go to the Woeful Lot, to Purgatory. According as a man habitually[1] lives, so goes he forth[2] to his destiny." That, lord, is how the Unclothed, Nāta's Son, teaches doctrine to his followers.'

'But you say, headman, "According as a man habitually lives, so goes he forth to his destiny." That being so, no one will go to the Woeful Lot, to Purgatory, according to the teaching of the Unclothed, Nāta's Son.

Now what think you, headman? If a man takes life by night or by day or from time to time, which of the three times is the most habitual to him, that in which he slays or that in which he slays not?'

'Why, lord, of course in such case the time during which he is not slaying is the more habitual to him.'

'But you say, "According as a man habitually lives, so goes he forth to his destiny." This being so, no man at all goes to the Woeful Lot, to Purgatory, according to the teaching of the Unclothed, Nāṭa's Son.

Now what think you, headman? If a man takes what is not given by night or by day or from time to time, which of the three times is the more habitual to him, that in which he is stealing or that in which he is not stealing?'

'Why, lord, of course in such case the time in which he is not stealing. . . .'

'But you say, "According as a man habitually lives . . ." So none go . . . to Purgatory. Now what think you, headman? If a man acts wrongly in respect of sensual passion . . . if he be a liar, which of these three times is the more habitual to him?'

'Why, lord, of course that in which he is not so doing is the more habitual to him.'

'But you say, "According as a man habitually lives . . ." So no one goes to . . . Purgatory.

Now herein, headman, if a certain teacher teaches such doctrine as this, his follower has faith in his teacher. He thinks thus: My teacher teaches this doctrine, holds this view:

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[1] *Bahulaŋ bahulaŋ.* [2] *Niyyāti* (*neti*), lit. 'goes forth.'

"Whoso slayeth a living creature,—all such are bound for the Woeful Lot, for Purgatory." Now I too have slain a living creature, so I am bound for the Woeful Lot, for Purgatory. So he lays hold of that view, and not abandoning that saying, that thinking, not renouncing that view, he is cast into Purgatory sure enough.[1]

He thinks thus: My teacher teaches this doctrine, holds this view: "Whoso taketh what is not given,—all such are bound for the Woeful Lot, for Purgatory." Now I too have taken what is not given, so I am bound . . . for Purgatory. So he lays hold of that view, and not abandoning that saying, that thinking, not renouncing that view, he is cast into Purgatory sure enough.

He thinks thus: My teacher teaches this doctrine, holds this view: "Whoso acteth wrongly in respect of sensual passion . . . Whoso telleth lies,—all such are bound . . . for Purgatory." Why I too have done these things, so I am bound . . . for Purgatory. So he lays hold of that view, and, not abandoning that saying, that thinking, he is cast into Purgatory sure enough.

Now herein, headman, the Tathāgata arises in the world, the Arahant, the Fully Enlightened One, the Happy One, the Charioteer of men to be tamed, Teacher of Devas and mankind, the Buddha, the Exalted One. He censures, strongly censures taking life, saying: "Abstain ye from taking life." He censures, strongly censures stealing, wrong-doing in respect of sensual passion, and falsehood, saying: "Abstain ye from that."

Now, headman, the disciple has faith in his master, and thus he ponders: The Exalted One in divers ways censures, strongly censures the taking of life, saying, "Abstain ye from taking life." Now by me such and such creatures have been

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[1] The text's *yathā hataŋ* should probably be *yathâbhataŋ*, the usual phrase. *Cf. A.* i, 8, 105; ii, 20 *ff*; *Itiv.*, 12, 26, etc. The idea of dropping something taken up. The phrase at *Itiv.* where it reads *yathā bhataŋ* (? *hataŋ*) is explained by the *gāthā* which follows, *yathā haritvā nikkhipeyya*, which supports the reading *hataŋ*. See *Pāli Dict.*, which favours the idea of retribution. *A.A.* on *A.* i, 8: '= *yathā āharitvā ṭhapito*.'

slain. That is not well done. It is not good. Moreover as a result of it I may be remorseful at the thought: That evil deed cannot be undone by me.

So pondering, he abandons that slaying of creatures, and in time to come he is one who abstains from slaying. Thus does he get beyond this evil deed.

He ponders thus: The Exalted One in divers ways censures, strongly censures the taking of what is not given . . . wrong conduct in respect of sensual passion . . . and lying, saying, "Abstain ye from these things." Now I have taken such and such things not given . . . I have acted wrongly in such and such ways in respect of sensual passion . . . I have told such and such falsehoods. That is not well done. It is not good. Moreover as a result of that I may be remorseful at the thought: That evil deed cannot be undone. So pondering he abandons that stealing, that wrong practice in sensual passion, that falsehood, and in time to come is one who abstains from such deeds. Thus does he get beyond those evil deeds.

By abandoning the slaying of creatures he becomes an abstainer from slaying. By abandoning stealing . . . wrong practice in respect of sensual passion . . . by abandoning falsehood he becomes an abstainer from those things. By abandoning backbiting, bitter speech and idle babble he becomes an abstainer from them. By abandoning covetousness he becomes uncovetous, by abandoning malevolence he becomes one not malevolent of heart. By abandoning perverted view he becomes one of right view. This Ariyan disciple, headman, being thus freed from coveting, freed from malevolence, not bewildered, but self-possessed and concentrated, abides suffusing one quarter of the world with a heart full of kindliness, likewise the second quarter, the third and fourth quarters, likewise above, below, across, everywhere, for all sorts and conditions,[1]—the whole world does he abide suffusing with a heart possessed of kindliness that is widespreading, grown great and boundless, free from enmity and peaceful.

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[1] *Cf. Bk.* vii above, § 7.

Even as, headman, a stout conch-blower[1] with slight effort gives notice to the four quarters,—even so, headman, by that kindliness that releaseth the heart, thus practised, whatsoever finite thing there be,[2] naught is left out, naught remains apart from it.

That Ariyan disciple, headman, thus freed from coveting, freed from malevolence, not bewildered, but self-possessed and concentrated, with a heart possessed by compassion . . . by sympathy . . . by equanimity, abides suffusing one quarter of the world, likewise the second, third and fourth quarters: likewise above, below, across, everywhere, for all sorts and conditions,—the whole world does he abide suffusing with heart possessed of equanimity that is widespreading, grown great and boundless, free from enmity and peaceful.

Even as, headman, a stout conch-blower with slight effort gives notice to the four quarters, even so, headman, by that equanimity which releaseth the heart, thus practised, whatsoever finite thing there be, naught is left out, naught remains apart from it.'

At these words Asibandhaka's Son, the headman, said to the Exalted One:—

'Excellent, lord! Excellent it is, lord! . . . Let the Exalted One accept me as a lay-disciple from this day forth so long as life shall last, as one that hath gone to him for refuge.'

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[1] *Cf. Dialog* i, 318, *A.* v, 299. The conch-blower, trans. 'trumpeter' there, is the town-crier of the east, like the *tam-tam* man.

[2] *Yam pamāna-kataŋ kammaŋ* = *kāmâvacaraŋ* (the world of sensuous pleasure), this and the next world. *Appamānakataŋ* is *rūpâvacaraŋ* *Comy.* says, 'like the mighty ocean flooding a little creek . . . he even reaches up to Brahmā' At *Jāt.* ii, No. 169, the saying occurs thus:

> *Yo ve mettena cittena sabbalok' anukampati*
> *Uddhaŋ adho ca tiriyañ ca appamānena sabbaso,*
> *Appamānaŋ hitaŋ cittaŋ paripunnaŋ subhāvitaŋ,*
> *Yaŋ pamāna-kataŋ kammaŋ na taŋ tatrâvasissati.*

where Dr. Rouse trans. differently: '(in such a heart) naught narrow or confined can ever be.'

§ 9. *Clan.*

Once the Exalted One was going his rounds among the Kosalans together with a great company of brethren and reached Nālandā. Then the Exalted One stayed at Nālandā in Pāvārika Mango Grove.

Now at that time Nālandā was stricken with famine, hard to get one's living in,[1] white with men's bones,[2] its crops grown to mere stubs.[3]

And on that occasion Nāṭa's Son, the Unclothed, was lodging at Nālandā, together with a great following of the Unclothed.

Then Asibandhaka's Son, the headman, a follower of the Unclothed, came to visit Nāṭa's Son, the Unclothed, and on coming to him saluted him and sat down at one side. Then said Nāṭa's Son, the Unclothed, to Asibandhaka's Son, the headman, as he thus sat:—

'Come thou, headman! Go and join issue[4] with Gotama, the recluse, and such a goodly report of thee shall be noised abroad, to wit: "Asibandhaka's Son, the headman, has joined issue with Gotama, the recluse."'

'But, how, sir, shall I join issue with Gotama, the recluse, who is of such great magic power, of such great prestige?'

'Go thou, headman, to visit Gotama, the recluse, and on coming to him say this:—

"Lord, is it not a fact that in divers ways the Exalted One extols consideration for clansmen, extols carefulness, extols compassion for clansmen?" Now, headman, if Gotama, the recluse, thus questioned replies thus: "Even so, headman,

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[1] *Dvīhitikā* (? *du-īhitikā*), a word of doubtful origin. *Comy* explains it as a dilemma, viz.: 'shall we live or shall we not live?' At *Vin* iii, 7, *Comy* has strange explanations. Considering the neighbouring word *salākā-vuttā*, I conjecture *du-vīhi-tikā* (where paddy grows badly)'

[2] Or 'with men's ribs showing white (beneath the skin).'

[3] *Salākā-vuttā*, 'grown to mere slips and fruitless.' *Comy.* [Dr. Andersen (*Words in S*), *J.P.T.S.*, 1909, p. 128, has 'subsisting by means of pegs; a kind of famine when scraps of food are scraped together with *salākas*.' But *salākas* there means 'slips of wood' used as tickets or 'tallies.' This is an alternative expl. of *V.A.* i, 175].

[4] *Vādaŋ āropehi.* *Cf. Dialog.* i, 15 *n.*, *K.S.* iii, 13.

the Tathāgata in divers ways does extol consideration for clansmen, does extol carefulness, does extol compassion for clansmen,"—then do you say thus: " But, lord, how is it that the Exalted One, with a great company of brethren, goes about on his rounds in a place that is stricken with famine, a place hard to get a living in, that is white with men's bones, its crops grown to mere stubs ? Surely the Exalted One is acting for the destruction of the clansmen, for the loss of the clansmen, is acting to the injury of the clansmen in so doing."

Thus questioned by you, headman, with a two-horned question,[1] Gotama, the recluse, will be unable either to vomit it up or to swallow it down.'

'Very good, sir,' said Asibandhaka's Son, the headman, in reply to Nāta's Son, the Unclothed, and rose from his seat, saluted him by the right, and went away to visit the Exalted One. On coming to him he saluted the Exalted One and sat down at one side. So seated Asibandhaka's Son, the headman, said to the Exalted One:—

'Lord, does not the Exalted One in divers ways extol consideration for clansmen, extol carefulness, extol compassion for clansmen ?'

'So it is, headman. The Tathāgata does in divers ways extol consideration, carefulness and compassion for clansmen.'

'Then, lord, how is it that the Exalted One, with a great company of the brethren, is going his rounds in a place that is stricken with famine, hard to get a living in, white with men's bones, its crops grown to mere stubs ? Surely the Exalted One in so doing is acting for the destruction of the clansmen, for the loss, for the injury of the clansmen.'

'Headman, from ninety and one kalpas ago up to now[2] I do not remember, I am not conscious of ever having wronged a clan to the extent even of a cooked meal given in offering. Those clans were rich, very rich, of exceeding great wealth,

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[1] *Ubhata-koṭikaŋ pañhaŋ*, 'the horns of a dilemma.' *Cf. Mil. P.*, 5, 108.

[2] *Dialog.* i, 2, the age when Vipassi, the Buddha, was born into the world. A *kalpa* is reckoned as 1,000 *yugas* or ages, which make up one day of a Brahmā.

abounding in gold and silver, abounding in sources of wealth, abounding in wealth of crops. All that wealth was amassed through charity, amassed through truthfulness, amassed through self-restraint.

There are eight reasons, headman, there are eight causes for the injury of clans. Clans meet with injury from rājahs, from robbers, from fire, from water, they find not treasure that is hidden,[1] through sloth they abandon toil, or else in the clan arises a wastrel[2] who scatters, destroys and breaks up its wealth. The impermanence of things is the eighth cause. These, headman, are the eight reasons, the eight causes for the injury of clans.

Now, headman, since these eight reasons, these eight causes exist and are found to be, he who should say thus of me: "The Exalted One acts for the destruction, for the loss, for the injury of the clans,"—if he abandon not that saying, if he abandon not that thought, if he give not up adherence to that view, he is cast into Purgatory sure enough.'

At these words Asibandhaka's Son, the headman, said to the Exalted One: 'Excellent, lord! Excellent it is, lord! Let the Exalted One accept me as a lay-disciple from this day forth so long as life shall last, as one that has gone to him for refuge.'

§ 10. *Crest-jewel.*

Once the Exalted One was staying near Rājagaha at the Squirrels' Feeding-ground.

Now at that time in the royal palace among those of the royal retinue who sat together in conclave there arose this topic in casual talk: 'The recluses who are the sons of the Sakyan are permitted to take gold and silver, they let gold and silver be offered, the recluses who are the sons of the Sakyan accept gold and silver.'

Now on that occasion there sat in that company Jewel-crested,[3] the headman. Then said the headman: 'My good

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[1] *Cf. Khud.*, 7 (*The Buried Treasure*).

[2] *Kul' angāra* ('clan-charcoal'), wealth-destroyer.

[3] *Maṇicūlako.* He gives the decision laid down by the Second Council at Vesālī. *Cf. Vin* ii, 296, for this *sutta*.

sirs, say not that! It is not permitted to the recluses who are the sons of the Sakyan to take gold and silver, to let gold and silver be offered, to accept gold and silver. Rejected by them are gems and gold, they have done with gold and silver.' Howbeit, Jewel-crested, the headman, could not convince that company.

So Jewel-crested, the headman, went to visit the Exalted One, and on coming to him saluted him and sat down at one side. So seated Jewel-crested, the headman, said to the Exalted One:—

'Lord, in the royal palace here, when those of the royal retinue had gathered and were sitting in conclave, this topic of casual talk arose: "The recluses who are the sons of the Sakyan are permitted to take gold and silver, they let gold and silver be offered, the recluses who are the sons of the Sakyan accept gold and silver." At these words, lord, I said to that company: "O my good sirs, say not that! It is not so. The recluses who are the sons of the Sakyan do not take, do not permit the offering of, do not accept gold and silver. Rejected by them are gems and gold. They have done with gold and silver." But, lord, I could not convince that company. Pray, lord, in so explaining did I speak in accordance with the Exalted One's view, without misrepresenting the Exalted One by stating what is wrong? Did I answer in conformity with his teaching, so that no one who is of the same view,[1] a follower of the Exalted One's view, could give opportunity for censure?'

'Truly, headman, in so explaining you did speak in accordance with my view. You did not misrepresent me by stating what is wrong. You did answer in conformity with my teaching, so that no one who is of my view, a follower of my view, could give opportunity for censure.

No, indeed, headman! It is not permitted to the recluses who are the sons of the Sakyan to take gold and silver, to let it be offered, to accept gold and silver. They do not so. Rejected by them are gems and gold. They have done with

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[1] *Cf. K.S.* ii, 28. *Saha-dhammiko,* perhaps 'reasonable,' as at p. 208.

gold and silver. To him, headman, who is permitted to take gold and silver, the five sensual delights are also permitted. You may downright aver, headman, of him to whom the taking of gold and silver is permitted that he is not a recluse by nature, not of the nature of the Sakyan's sons.

However, headman, this do I declare. Grass[1] is to be sought for by those in need of grass. Firewood is to be sought for by those in need of firewood. A cart is to be sought for by those in need of a cart: a servant by him who is in need of a servant. But, headman, in no manner whatsoever do I declare that gold and silver should be accepted or sought for.'

§ 11. *Lucky*[2] (or *Bhagandha-Haṭṭhaha*).

Once the Exalted One was staying among the Mallas[3] at Uruvelakappa, a township of the Mallas.

Then Bhadragaka, the headman, came to visit the Exalted One. On coming to him he saluted him and sat down at one side. So seated Bhadragaka, the headman, said to the Exalted One:—

'Well for me, lord, if the Exalted One would teach me the arising and the coming to an end of Ill.'

'If I were to teach you, headman, the arising and the coming to an end of Ill, beginning with past time, saying, "Thus it was in the past," you would have doubt and perplexity. And if, headman, I were to teach you the arising and the coming to an end of Ill, beginning with future time, saying, "So will it be in the future," you would likewise have doubt and perplexity. But sitting here and now, headman, with you sitting here also, I will teach you the arising and the coming to an end of Ill. Do you listen attentively. Apply your mind and I will speak.'

'Even so, lord,' replied Bhadragaka to the Exalted One.

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[1] 'For thatching one's hut or shelter.' *Comy.*

[2] The meaning of the name is obscure. *Bhadraka* (text *Bhadragaka*) means 'lucky.'

[3] *Cf. Brethren,* 10. 'The Mallas, a confederation of independent clans, located by the two great Chinese chroniclers on the mountain-slopes eastward of the Buddha's own clan.' Text has *Malatā.*

The Exalted One said —

'Now what think you, headman? Are there any men in Uruvelakappa owing to whose death or imprisonment or loss or blame there would come upon you sorrow and suffering, woe, lamentation and despair?'

'There are such men in Uruvelakappa, lord.'

'But, headman, are there any men in Uruvelakappa owing to whose death or imprisonment or loss or blame, no sorrow and suffering, no woe, lamentation and despair would come upon you?'

'There are such men in Uruvelakappa, lord.'

'Now, headman, what is the reason, what is the cause why sorrow and suffering, woe, lamentation and despair would come upon you in respect of some, but not of the others?'

'In the case of those, lord, owing to whose death or imprisonment or loss or blame I should suffer such sorrow . . . it is because I have desire and longing for them. And in the case of the others, lord, because I have not such desire and longing.'

'You, say, "I have not such desire and longing for them." Now, headman, do you shape your course[1] by this Norm, when you have seen and known it, when you have reached it without loss of time,—plunged into it both in respect of the past and of the future, thus: Whatsoever Ill arising has come upon me in the past,—all that is rooted in desire,[2] is joined to desire. Whatsoever Ill arising may come upon me in future time,—all that is rooted in desire, is joined to desire. Desire is the root of Ill.'

'Wonderful, lord! Strange it is, lord, how well said is this saying of the Exalted One: "Whatsoever Ill arising comes upon me,—all that is rooted in desire. Desire is indeed the root of Ill."

Now, lord, there is my boy,—Ciravāsi is his name. He lodges away from here.[3] At the time of rising up, lord, I send off a man, saying: "Go, my man, inquire of Ciravāsi."

[1] *Nayaŋ nehi.* [2] *Chanda.*

[3] 'He was acquiring learning (at school).' *Comy.* Pron. Chīra-.

Then, lord, till that man comes back again, I am in an anxious state,[1] fearing lest some sickness may have befallen Ciravāsi.'

'Now what think you, headman? Would sorrow and grief, woe, lamentation and despair come upon you if your boy Ciravāsi were slain or imprisoned or had loss or blame?'

'Lord, if such were to befall my boy Ciravāsi, how should I not have sorrow and grief, woe, lamentation and despair?'

'But, headman, you must regard it in this manner: "Whatsoever Ill arising comes upon me,—all that is rooted in desire, is joined to desire Desire is indeed the root of Ill."

Now what think you, headman? When you did not see, did not hear Ciravāsi's mother, did you feel desire or longing or affection for her?'

'No indeed, lord.'

'But, headman, when you got sight of her, got hearing of her, did you then have desire or longing or affection for her?'

'Yes, lord.'

'Now what think you, headman? Would sorrow and grief . . . come upon you if Ciravāsi's mother were slain or imprisoned or had any loss or blame?'

'Why surely, lord, sorrow and grief . . . would come upon me.'

'So in this manner, headman, must you look upon it: Whatsoever Ill arising may come upon me,—all that is rooted in desire, is joined to desire. Desire is indeed the root of Ill.'

§ 12. *Rāsiya.*

Then Rāsiya,[2] the headman, came to visit the Exalted One, and on coming to him saluted him and sat down at one side. So seated, Rāsiya, the headman, said to the Exalted One:—

'I have heard, lord, that Gotama the recluse censures all ascetic ways, that he downright chides and abuses any ascetic who lives a rough life.[3] Those who say thus, lord,—that

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[1] *Aññathatta*, generally in the meaning of 'otherness, change.'

[2] '"Heaper" was the name given him by the Elders who compiled the Texts.' *Comy.*

[3] *Lūkha-jīviṃ*. For the ascetic see Intr. to *Dialog.* i, 223.

Gotama the recluse does so, do they speak in conformity with the Exalted One's view, without misrepresenting the Exalted One by stating what is wrong? Do they speak in conformity with his teaching, so that no one who is of the same view, a follower of his view, could give opportunity for censure?'

'They who speak thus, headman, saying that Gotama the recluse censures all ascetic ways, that he downright chides and abuses any ascetic who lives a rough life,—such speak not in accordance with my view, such do misrepresent me in so saying what is wrong.

1.

These two extremes,[1] headman, should not be followed by one who has gone forth from the world: Devotion to the pleasures of sense,—a low, pagan practice of the manyfolk, not Ariyan, not bound up with welfare; and devotion to self-mortification, which is painful, not Ariyan, not bound up with welfare. Not following after these two extremes, headman, is the Middle Way of approach, fully known by the Tathāgata, which giveth vision, giveth knowledge, leading to calm, to supernormal knowledge, to wisdom, to Nibbāna.

And what, headman, is that Middle Way of approach, fully known by the Tathāgata, that giveth vision, giveth knowledge? . . . It is this Ariyan Eightfold Path, to wit: right view, right aim, right speech, right action, right living, right effort, right mindfulness, right concentration. This, headman, is that Middle Way of approach, fully known to the Tathāgata, . . . leading to Nibbāna.

2.

There are found existing in the world, headman, these three who are given to sensual pleasures.[2] What three?

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[1] *Antā*. *Pāli Dict* 'standards of life.' *Comy* *kotthāse* For the first statement of these see *The First Sermon*; *Vin* i, 10 (***Buddhist Suttas***, Rhys Davids); and *S* v, 421.

[2] *Kāmabhogin*

(i)

Herein, headman, a certain one, given to sensual pleasures, seeks wealth unlawfully and by violence. So seeking wealth he gets no ease, no pleasure for himself, he shares it not with others, he does no meritorious deeds.

(ii).

. . . So seeking wealth, he gets ease and pleasure for himself, but shares it not with others and does no meritorious deeds.

(iii).

. . . So seeking wealth, he gets ease and pleasure for himself, shares it with others and does meritorious deeds.

(iv).

Herein, headman, a certain one, given to sensual pleasures, seeks wealth both lawfully and unlawfully, by violence and without violence. So seeking it he gets no ease, no pleasure for himself: he shares it not with others and does no meritorious deeds.

(v).

. . . So seeking it, he gets ease, gets pleasure for himself, but shares it not with others and does no meritorious deeds.

(vi).

. . . So seeking it, he gets ease, gets pleasure for himself, shares it with others and does meritorious deeds.

(vii).

Herein, headman, a certain one given to sensual pleasures, seeks wealth by lawful means, without violence. So seeking it, he gets no ease, gets no pleasure for himself, shares it not with others and does no meritorious deeds.

(viii).

. . . So seeking it, he gets ease, gets pleasure for himself, but shares it not with others and does no meritorious deeds.

(ix).

. . . So seeking it, he gets ease, gets pleasure for himself, shares it with others and does meritorious deeds. But he makes use of his wealth with greed and longing, he is guilty of offence, heedless of danger, blind to his own salvation.[1]

(x).

Herein again, headman, a certain one given to sensual pleasures seeks wealth by lawful means, without violence. So seeking it, he gets ease, gets pleasure for himself, shares it with others and does meritorious deeds. But he makes use of his wealth without greed and longing, he is guiltless of offence, he is heedful of danger and alive to his own salvation.

3.

(i).

Now, headman, this one who, given to sensual pleasures, seeks wealth by unlawful means, with violence, who by so doing gets no ease, gets no pleasure for himself, who shares it not with others, who does no meritorious deeds,—this one, headman, given to sensual pleasures, is blameworthy in three respects. In what three? He is blameworthy in the first instance because he seeks wealth by unlawful means and violence. He gets no ease, gets no pleasure for himself, so he is to blame in the second instance. He shares not with others and does no meritorious deeds, so he is blameworthy in the third instance.

This one, headman, given to sensual pleasures, is blameworthy in these three respects.

(ii).

Now, headman, this one who, given to sensual pleasures, seeks wealth by unlawful means, with violence, is blameworthy in two respects, praiseworthy in one respect. In what two respects is he blameworthy? Seeking wealth by

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[1] *Gadhita-mucchita; ajjhāpanna; anādīnava-dassāvī; anissaraṇa-pañña,* as at *K.S.* ii, 181, etc.

unlawful means and by violence, he is first to blame for that. Secondly, in so seeking wealth he shares it not nor does meritorious deeds, that is the second respect. And what is the one respect in which he is praiseworthy? In getting ease and pleasure for himself. In this respect he is praiseworthy.

So this one, headman, given to sensual pleasures, is blameworthy in two respects, praiseworthy in one.

(iii).

Now, headman, this one who . . . seeks wealth by unlawful means, with violence . . . if in so seeking he gets ease and pleasure for himself, shares it and does meritorious deeds . . . he is blameworthy in one respect, praiseworthy in two. In what respect is he blameworthy? In seeking wealth by unlawful means and by violence, he is blameworthy in this one respect. And in what two respects is he praiseworthy? In getting ease and pleasure for himself. That is the first. In sharing with others and doing meritorious deeds. That is the second respect in which he is praiseworthy.

So this one, headman, given to sensual pleasures, is blameworthy in one respect, praiseworthy in two.

(iv).

Now, headman, this one who . . . seeks wealth both lawfully and unlawfully, both with and without violence, in so seeking . . . he gets neither ease nor pleasure for himself, he shares not, he does no meritorious deeds. So in this one respect he is praiseworthy, in three respects is he blameworthy. What is the one? He seeks wealth lawfully, without violence. Thus in one respect he is praiseworthy. In what three respects is he blameworthy? In seeking wealth unlawfully, with violence. That is the first. In getting neither ease nor pleasure for himself. That is the second. In not sharing or doing meritorious deeds,—that is the third. Thus in one respect he is praiseworthy, in three respects he is blameworthy.

(v).

Now, headman, this one who seeks wealth both lawfully and unlawfully, both with and without violence;—by seeking it lawfully, but with and without violence, he gets ease and pleasure for himself, but he shares it not nor does meritorious deeds. Thus in two respects he is praiseworthy, in two he is blameworthy. In which two is he praiseworthy? By seeking it lawfully and without violence,—that is the first respect. By getting ease and pleasure for himself,—that is the second respect in which he is praiseworthy. And in what two respects is he blameworthy? In seeking it unlawfully and with violence,—that is the first. In not sharing or doing meritorious deeds,—that is the second respect in which he is blameworthy.

So in these two respects he is praiseworthy, and in these two he is blameworthy.

(vi).

Then, headman, this one who . . . seeks wealth both lawfully and unlawfully, both with and without violence;—by seeking it lawfully . . . he gets ease and pleasure for himself, he shares it and does meritorious deeds. This one, headman, is praiseworthy in three respects, and in one respect blameworthy. In what three? By seeking it lawfully, without violence,—that is the first. By getting ease and pleasure for himself,—that is the second. By sharing it and doing meritorious deeds,—that is the third respect in which he is praiseworthy. And in what one respect is he blameworthy? By seeking it unlawfully and by violence. That is the one respect.

(vii).

But, headman, he who, given to sensual pleasures, seeks wealth by lawful means and without violence, yet in so seeking it gets neither ease nor pleasure for himself nor shares with others nor does meritorious deeds, this one is praiseworthy in one respect, blameworthy in two respects. In what one respect is he praiseworthy? In seeking it lawfully, without violence. That is the one. And what are the two? In

getting neither ease nor pleasure for himself,—that is the first. In not sharing or doing meritorious deeds,—that is the second respect in which he is blameworthy.

So in this one respect he is praiseworthy, in these two blameworthy.

(viii).

Then . . . he who seeks wealth lawfully, without violence: who in so seeking gets both ease and pleasure for himself, but shares not with others and does no meritorious deeds,—this one is praiseworthy in two respects, blameworthy in one. In what two ? In seeking it lawfully and without violence,—that is the first. In getting both ease and pleasure for himself,—that is the second. Then in what one respect is he blameworthy ? In not sharing and not doing meritorious deeds. That is the one respect.

So in these two respects he is praiseworthy, in this one blameworthy.

(ix).

But he who, given to sensual pleasures, seeks wealth lawfully and without violence, who in so seeking it gets both ease and pleasure for himself, who shares it and does meritorious deeds, but who makes use of his wealth with greed and longing, who is guilty of offence, heedless of danger and blind to his own salvation,—such an one, headman, is praiseworthy in three respects, blameworthy in one. In what three ? In seeking it lawfully and without violence. That is the first. In getting both ease and pleasure for himself. That is the second. In sharing it and doing meritorious deeds. That is the third. And in what one respect is he blameworthy ? In using his wealth with greed and longing, in being guilty of offence, heedless of danger and blind to his own salvation. That is the one respect in which he is blameworthy.

So, headman, in these three respects he is praiseworthy, in this one respect he is blameworthy.

(x).

But he who . . . seeks wealth lawfully and without violence, who in so seeking it gets both ease and pleasure

for himself, who shares it with others and does meritorious deeds, who uses not his wealth with greed and longing, who is guiltless of offence, heedful of danger, alive to his own salvation,—such an one is praiseworthy in four respects. In what four? In seeking it lawfully, without violence, in getting both ease and pleasure for himself, in sharing it with others and doing meritorious deeds . . . in being alive to his own salvation.

So, headman, one who is given to sensual pleasures is praiseworthy in these four respects.

4.

(i).

Now there are these three sorts of ascetics who live a rough life to be found existing in the world, headman. What three?

Herein, headman, a certain ascetic, living a rough life, in faith goes forth from the home-life to the homeless as a Wanderer. He thinks: Maybe I shall come to some profitable state. Maybe I shall realize some superhuman experience, some truly Ariyan excellence of knowledge and insight. So he tortures himself, goes to extremes in torturing himself. But he wins thereby no profitable state. He realizes no superhuman experience, no truly Ariyan excellence of knowledge and insight.

(ii).

Here again, headman, some ascetic, living a rough life, in faith goes forth . . . He tortures himself, goes to extremes in torturing himself, and comes to some profitable state, but he realizes no superhuman experience, no truly Ariyan excellence of knowledge and insight.

(iii).

Herein again, headman, some ascetic, living a rough life, goes forth . . . He both comes to some profitable state and realizes some superhuman experience, some truly Ariyan excellence of knowledge and insight.

5.

(i).

Now herein, headman, this ascetic who lives a rough life . . . but comes to no profitable state nor realizes any . . . insight,—this ascetic so living is blameworthy in three respects. In what three? He tortures himself, goes to extremes in torturing himself. That is the first respect in which he is blameworthy. Then he comes to no profitable state. That is the second. Then he realizes no . . . knowledge and insight. That is the third respect in which he is blameworthy.

So, headman, this ascetic . . . is blameworthy in these three respects.

(ii).

Now herein, headman, this ascetic . . . does come to some profitable state, but does not realize . . . knowledge and insight. Thus he is blameworthy in two respects and is praiseworthy in one. In what two? He tortures himself . . . That is the first. He does not realize . . . That is the second respect in which he is blameworthy. And in what one respect is he praiseworthy? He comes to some profitable state. That is the one respect in which he is praiseworthy.

So, headman, this ascetic . . . is blameworthy in two respects, praiseworthy in one respect.

(iii).

Now herein, headman, this ascetic, living a rough life, who tortures himself, who goes to extremes in torturing himself, who comes to some profitable state, who realizes some superhuman experience, some truly Ariyan excellence of knowledge and insight,—this ascetic, headman, is blameworthy in one respect, praiseworthy in two respects. In what one respect is he blameworthy? In torturing himself, in going to extremes in torturing himself. That is the one respect in which he is blameworthy. And in what two respects is he praiseworthy? In coming to some profitable state. That is the first. And in realizing some superhuman experience, some truly Ariyan

excellence of knowledge and insight. That is the second respect in which he is praiseworthy.

So, headman, this ascetic, living a rough life, is in this one respect blameworthy, in these two respects praiseworthy.

6.

There are these three things, headman, belonging to this life, that are undecaying, not subject to time, inviting to come and see, leading onward (to Nibbāna), to be realized each for himself by the wise. What three ?

(i).

Since the lustful man, because of his lust, directs thought to his own harm, directs thought to the harm of others, to the harm both of himself and of others, but when lust is abandoned directs thought neither to his own harm nor to that of others, nor of both,—thus these (results) belong to this life, they are undecaying, not subject to time, inviting to come and see, leading onward (to Nibbāna), to be realized each for himself by the wise.

(ii).

Since the depraved man, because of his depravity, directs thought to his own harm, to that of others, to the harm both of himself and of others, but when depravity is abandoned he does so no longer,—thus these three results belong to this life . . . to be realized each for himself by the wise.

(iii).

Since the deluded man, because of his delusion, directs thought to his own harm, to that of others, to his own harm and that of others, when delusion is abandoned he does so no longer,—thus these results belong to this life . . . to be realized each for himself by the wise.

These, headman, are the three things belonging to this life, that are undecaying, not subject to time, inviting to come and see, leading onward (to Nibbāna), to be realized each for himself by the wise.'

At these words Rāsiya, the headman, said to the Exalted One:—

'Excellent, lord! . . . May the Exalted One accept me as a lay-disciple from this day forth so long as life shall last as one who has gone to him for refuge.'

§ 13 *Pāṭali*[1] (or *Charming*).

Once the Exalted One was staying among the Koliyans[2] at Uttara, a township of the Koliyans.

Then Pāṭaliya, the headman, came to visit the Exalted One, and on coming to him saluted him and sat down at one side. So seated Pātaliya, the headman, said to the Exalted One:—

'I have heard it said, lord, "Gotama the recluse knows magic."[3] Those who thus aver, lord, that Gotama the recluse knows magic,—do they speak in accordance with the Exalted One's view, without misrepresenting the Exalted One by stating what is wrong? Do they speak in conformity with his teaching, so that no one who is of the same view,[4] a follower of his view, could give opportunity for censure? We wish not to speak falsely of the Exalted One, lord.'

'They who said thus, headman, that I know magic, do speak in accordance with my view. They do not misrepresent me by stating what is wrong. They do speak in conformity with my teaching, so that no one who is of the same view as I, who is a follower of my view, could give opportunity for censure.'

'So then it is true, my friend,[5] though I did not believe those recluses and brahmins when they said: "Gotama the recluse knows magic." So after all,[6] my friend, Gotama the recluse is a trickster.'

'Now, headman, does he who says that I know magic,—

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[1] The word means 'trumpet flower.' *Pāṭali-gāma* was the ancient name of modern Patna. See *Ud.A.* 407.

[2] The clan next to the Sakyans. [3] *Māyā*, the conjuror's art.

[4] *Saha-dhammiko;* or is it 'reasonable,' as at text, p. 299?

[5] The man lapses at once into the familiar '*bho*,' a less respectful term. He began by saying '*bhante*.' Considering, however, that in the sentences below he says *bhante* again, it is possible that we should read *kho* here.

[6] *Khalu*, the emphatic particle; or 'indeed.'

does he in so saying thereby imply that I am a trickster, saying, " Such is the Exalted One, such is the Happy One " ? Now, headman, in this matter I will question you. Do you answer as you think fit.

1.

(1).

Now what think you, headman ? Do you know the hirelings of the Koliyans, who have drooping crests ?'[1]

' Yes, lord, I do know them.'

' Now what think you, headman ? For what purpose are these hirelings of the Koliyans, who have drooping crests ?'

' To check robbers, lord, among the Koliyans and to carry messages for the Koliyans. That, lord, is the reason for those hirelings of the Koliyans, who have drooping crests.'

' Now what think you, headman ? As to those hirelings of the Koliyans, do you know them as honest or as rogues ?'

' I know them, lord, as wicked rogues. If there be any wicked rogues among the Koliyans, it is they.'

' Now, headman, if anyone should say : " Pāṭaliya, the headman, knows that the hirelings of the Koliyans, who have drooping crests, are wicked rogues. Therefore Pāṭaliya, the headman, is himself a wicked rogue,"—would he be speaking truth in so saying ?"

' Surely not, lord. The hirelings of the Koliyans are one thing, but I am quite another thing, of quite another nature from that of the Koliyans' hirelings who have drooping crests, of quite another nature !'

' So, headman, you will get[2] this said about you : " Pāṭaliya, the headman, knows that the Koliyans' hirelings with drooping crests are wicked rogues, but Pāṭaliya, the headman, is not a wicked rogue." Why then does not the Tathāgata get this

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[1] *Lamba-cūḷakā bhāṭā. Cf. Buddhist India* (Rhys Davids), p. 21: 'The Koliyan central authorities were served by a special body of *peons*, or police, distinguished, as by a kind of uniform, from which they took their name, by a special head-dress. These particular men had a bad reputation for extortion and violence.'

[2] *Lacchasi* (*labhissasi*). Gk. τεύξεις.

said of him: "The Tathāgata knows magic, but the Tathāgata is not a trickster"? Magic I do know, headman, and the fruit of magic, and, how practising, the trickster, when body breaks up, after death is reborn in the Woeful State, the Evil Lot, the Downfall, in Purgatory,—that also do I know.'

(ii).

The taking of life, headman, do I know and the fruits thereof, and, how practising, one who takes life is reborn . . . in Purgatory,—that also do I know.

The taking of what is not given, headman, do I know, and the fruits thereof, and, how practising, one who so takes is reborn . . . in Purgatory,—that also do I know.

Wrong practice in respect of sensual passion, headman, do I know, and the fruits thereof, and, how practising, one is so reborn. The telling of falsehood . . . backbiting . . . bitter speech . . . idle babble . . . covetousness . . . hatred and ill-will . . . perverted view, headman, do I know and the fruits thereof, and, how practising, those who do these things, when body breaks up, after death are reborn in the Woeful State, the Evil Lot, the Downfall, in Purgatory,—that also do I know.

2.

There are, headman, certain recluses and brahmins who teach this, who have this view: "Whosoever takes the life of a being—all such in this very life suffer sorrow and grief. Whosoever takes what is not given . . . whosoever acts wrongly in respect of sensual passion . . . whosoever tells lies,—all such in this very life suffer sorrow and grief."

(i).

Yet, headman, we see here a certain one, garlanded, be-ringed, well groomed, well perfumed, with hair and beard trimmed, fostering lust for womenfolk, like a rajāh, forsooth. About him men ask: "Good fellow, what has this man done, that, garlanded, be-ringed, well groomed, well perfumed, with hair and beard trimmed, he . . . just like a rājah, forsooth?" And of him they reply: "Why, my good

fellow, this man crushed the rājah's foe and took his life. Delighted with that the rājah bestowed a gift on him. That is why that man, garlanded . . . for womenfolk, just like a rājah, forsooth."

(ii).

Again, headman, we see here a certain one[1] with his arms strongly bound behind him with a stout rope, with shaven crown, paraded round to the beat of a harsh-sounding drum, from street to street, from crossroads to crossroads, then led forth by the southern gate, and to the south of the town beheaded. About such an one they ask: " Good fellow, what has this man done that he has his arms strongly bound behind him . . . that to the south of the town he is beheaded ?" And of him they reply: " Why, my good fellow, this man was the rājah's foe. He killed a woman or a man. So the royal police have caught him and treat him thus."

Now, how say you, headman ? Have you ever seen or heard of such an one ?'

' I have both seen and heard, lord, of such an one, and shall again.'

' Now, headman, those recluses and brahmins who thus teach, who hold this view: " Whoso taketh life,—all such in this very life suffer sorrow and grief,"—did they speak truth or falsehood ?"

' Falsehood, lord.'

' Now are those who tell baseless lies good men or bad ?'

' Bad, lord.'

' Now bad men, evil-doers,—do they live wrongly or rightly ?'

' Wrongly, lord.'

' And those who live wrongly,—have they wrong views or right views ?'

' Wrong views, lord.'

' Now is it proper to put faith in those who hold wrong views ?'

' Surely not, lord.'

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[1] *Cf. K S.* ii, 91.

(iii).

'Now, headman, we see here a certain one garlanded, beringed, well groomed and well perfumed, with hair and beard trimmed, fostering lust for womenfolk, just like a rājah, forsooth. About him men ask: " Good fellow, what has this man done, that, garlanded . . . just like a rājah, forsooth ?" Then they reply: " Why, my good fellow, this man, by crushing the rājah's foe, won a treasure. The rājah, pleased thereat, gave him a gift. So this man goes about thus, just like a rājah, forsooth."

(iv).

Again, headman, we see here a certain one, with his arms strongly bound behind him with a stout rope. . . . To the south of the town he is beheaded. Then they ask about him: " Good fellow, what has this man done that . . . to the south of the town he is beheaded ?" Then they reply: " This man, my good fellow, either in village or in forest took something with thievish intent.[1] So the royal police caught him and treat him thus."

Now how say you, headman ? Have you ever seen or heard of such a thing ?'

'Yes, lord. I have both seen and heard and shall hear of such a thing.'

'Now, headman, those recluses and brahmins who teach thus, who hold this view: " Whoso taketh what is not given,—all such in this very life suffer sorrow and grief,"—did they speak truth or falsehood ? (*as before*) . . .

Is it proper to put faith in those who hold wrong views ?'

'Surely not, lord.'

(v).

Again, headman, we see here a certain one, garlanded, beringed . . . for womenfolk, like a rājah, forsooth. Then they ask about him: " Who, good fellow, is this man ?" And they reply to him: "My good fellow, this man was guilty of

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[1] *Theyya-saṅkhātaŋ ādiyi.* Adverb, 'with what is reckoned theft.' Latin *fur-tim.*

intercourse with the wives of the rājah's foe, and the rājah, pleased thereat, gave him a gift. That is why . . . fostering lust for womenfolk, like a rājah, forsooth."

(vi).

Then again, headman, we see here a certain one bound with a stout rope. . . . At the south of the town he is beheaded. They ask about him: "Good fellow, who is this man?" And they reply: "This man, my good fellow, was guilty of intercourse with women and girls of the clan. So the royal police seized him and treat him thus."

Now what say you, headman? Have you ever seen or heard of such a thing?'

'Yes, lord. I have both seen and heard of such and shall again.'

'So, headman, those recluses and brahmins who teach thus and hold this view, that whoso acts wrongly in respect of sensual passion,—that all such in this very life suffer sorrow and grief,—did they speak truth or falsehood? . . . Is it proper to put faith in such?'

'Surely not, lord.'

(vii).

Then again, headman, we see here a certain one, garlanded, be-ringed . . . fostering lust for womenfolk, just like a rājah, forsooth. And about him they ask: "Pray, good fellow, who is this man . . .?" And they reply: "This man, my good fellow, delighted the rājah with falsehood, and pleased thereat the rājah gave him a gift. That is why, garlanded . . ."

(viii).

Then again, headman, we see here a certain one bound with a stout rope. . . . At the south of the town he is beheaded. About him they ask . . . And they reply: "This man, my good fellow, by falsehood spoiled the fortunes[1] of some housefather or housefather's son. So the royal police seized him, and treated him thus."

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[1] *Atthaṃ bhañji*, 'destroyed the good.'

Now how say you, headman? Have you ever seen or heard of such a thing?'

'Yes, lord, I have both seen and heard and shall hear again of such a thing.'

'So, headman, those recluses and brahmins who teach . . . that whoso tells falsehoods,—all such in this very life suffer sorrow and grief,—did they speak truth or falsehood?'

'Falsehood, lord.'

But those who tell empty lies at random,—are they good men or bad?'

'Bad, lord.'

'Now bad men, evil-doers . . . do they live wrongly or rightly?'

'Wrongly, lord.'

'And those who live wrongly,—have they wrong views or right views?'

'Wrong views, lord.'

'Now is it proper to put faith in such?'

'Surely not, lord.'

3.

'Wonderful, lord! Strange it is, lord! Now, lord, I have a rest-house. Therein are beds and seats, a waterpot and a lamp. Whatsoever recluses or brahmins come to reside there, to the best of my power and as well as I can I share it with them. Now on a former occasion, lord, four teachers holding different views, following different systems, came to reside in that rest-house.

(i).

One teacher taught thus,[1] held this view: There is no almsgiving, no sacrifice, no offering. There is no fruit, no result of good or evil deeds. This world is not, the world beyond is not. There is no mother or father, no beings of spontaneous birth.[2] In the world are no recluses and brahmins who have

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[1] *Cf. K.S.* iii, 205. The annihilationist view of Ajita, of the hair-garment. *Cf. D.* i, 55, etc. (*Dialog.* i, 69).

[2] *Opapātika* (*upapatti*), 'a happener,' they just become in the heaven world—*i.e.*, there was no knowledge of the other body among Buddhists.

won the summit, who have won perfection, who of themselves by supernormal power have realized both this world and the world beyond, and proclaim it.

(ii).

One teacher taught thus, had this view: There is almsgiving, sacrifice, offering. There is fruit, there is result of good and evil deeds. This world is, the world beyond is. There is mother and father, there are beings of spontaneous birth. In the world are recluses and brahmins who have won the summit, who have won perfection, who of themselves have realized by supernormal power both this world and the world beyond, and proclaim it.

(iii).

One teacher taught thus,[1] had this view: For him who acts or makes others act: for him who mutilates or makes others mutilate, who torments or makes others torment, who causes grief of himself or through others, who enfeebles or causes others to enfeeble, who binds[2] or makes others bind, who causes life to be taken, who causes thieving, breaks into houses, carries off plunder, plays the burglar,[3] lurks in ambush, who visits another's wife, who tells lies,—by one so acting no evil is done.

Even though with a razor-edged tool he should make all beings on earth one mash of flesh,[4] one heap of flesh, no evil results from that, there is no coming by any evil. Though he should go along the right bank of the Ganges slaying and striking, mutilating and causing mutilation, tormenting and causing torment,—yet therefrom results no evil, no coming by any evil. Though he should go along the left bank of the Ganges, making burnt offerings and causing them to be made, sacrificing and causing sacrifice,—yet therefrom results no merit, no coming by any merit.

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[1] The heresy of Pūraṇa Kassapa (*D.* i, 55, etc.). He was one of the 'unclothed.'

[2] *Bhandato*, for text's *phandato*, as suggested at *K.S.* iii, 205, and read there by C.

[3] *Ekâgārikaŋ karoto*, a rather curious phrase. *DA.* has *ekaŋ eva agāraŋ parivāretvā*, 'surrounding a single house' for plunder.

[4] *Maŋsa-khalaŋ*.

(iv).

One teacher taught thus, had this view: For him who acts or makes others act . . . who tells lies,—by one so acting evil is done. If with a razor-edged tool he should make all beings on earth one mash of flesh, one heap of flesh, evil results from that, there is coming by evil. If he should go along the right bank of Ganges, slaying and striking . . . therefrom results evil, there is coming by evil. If he should go along the left bank of the Ganges, making burnt offerings . . . therefrom results merit, there is coming by merit.

At this, lord, I had doubt and wavering, and I thought: I wonder which of these recluses and brahmins is speaking truth, which is speaking falsehood.'

'You might well doubt, headman. You might well waver. But it was on a doubtful point that wavering arose in you.'

'But I have such faith in the Exalted One, lord. The Exalted One can teach me a teaching herein so that I may abandon my doubt.'

4.

'There is, headman, a peace of mind that comes by righteousness.[1] If you could win mental calm thereby, you would thus abandon your state of doubt. And what, headman, is that peace of mind that comes by righteousness?

(i)

Herein, headman, the Ariyan disciple, abandoning the taking of life, abstaining therefrom: abandoning the taking of what is not given, abstaining therefrom: abandoning wrong practice in respect of sensual passion, abstaining therefrom: abandoning falsehood . . . backbiting . . . bitter speech and idle babble, he abstains therefrom. Abandoning covetousness, he is no more covetous. Abandoning malevolence and hatred, his heart becomes freed from ill-will. Abandoning wrong view, he becomes one of right view.

This Ariyan disciple, headman, thus freed from covetousness,[2] freed from malevolence, not bewildered but self-

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[1] *Dhamma-samādhi*, 'by the ten good ways.' *Comy.*

[2] *Supra*, xlii, § 8.

possessed and concentrated, with a heart possessed by compassion, abides suffusing one quarter of the world, likewise the second, third and fourth quarters, likewise above, below, across, everywhere, for all sorts and conditions,—the whole world does he abide suffusing with heart possessed of kindliness that is widespreading, grown great and boundless, free from enmity and peaceful. He ponders thus: This teacher who teaches thus, who holds this view: "There is no almsgiving, no sacrifice, no offering. There is no fruit, no result of good and evil deeds. This world is not, the world beyond is not. There is no mother or father, no beings of spontaneous birth. In the world are no recluses or brahmins who have won the summit, who have won perfection, who of themselves by supernormal power have realized both this world and the world beyond, and proclaim it,"—even if the word of that worthy teacher be true, yet have I a ground of surety,[1] for I oppress naught, or weak or strong. Herein doubly I have made the lucky cast,[2] for I am restrained in body, speech and mind: and, when body breaks up, after death I shall arise in the Happy Lot, the Heaven World.

At this thought gladness springs up in him. Thus glad, in him arises joy, and as he thus rejoices his body is calmed. So with body calmed he feels happiness. In the happy one the heart is at peace. This, headman, is the peace of mind that comes by righteousness. Thereby if you could win the mental calm, you would abandon this state of doubt.

(ii).

Now that Ariyan disciple, headman, thus freed from covetousness . . . abides suffusing the whole world with

[1] Text has *apannakatāya mayhaŋ* (? *mihi pro certo est*). The passage in MSS. is garbled. *Comy.* reads *apannaka-ṭhānaŋ*, which I follow in my translation. *Comy.* takes it as *anaparadhatāya evaŋ vattati*. The word *apannaka* (of doubtful origin) is a synonym for Nibbāna, the sure, the absolute. A *sutta* at *A.* i, 113 (*cf. V.M.* 392) is so called, where *Comy. ad loc.* says it = *aviruddha* (unhindered). The way to Nibbāna by the Paths is called *apannaka-paṭipadā*.

[2] *Kaṭaggaha* (*kaṭa* = *kata*, good); 'thrower of the lucky die' = *jayaggaha*. *Comy. Cf.* Jāt. iv, 322.

heart possessed of kindliness that is widespreading, grown great and boundless, free from enmity and peaceful. He ponders thus: This teacher who teaches thus, who holds this view: "There is almsgiving, there is sacrifice, there is offering. There is fruit, the result of good and evil deeds. This world is, the world beyond is. There is mother and father, there are beings of spontaneous birth. In the world are recluses and brahmins who have won the summit, who have reached perfection, who of themselves by supernormal power have realized both this world and the world beyond, and proclaim it,"—even if the word of this worthy teacher be true, yet have I a ground of surety, for I oppress naught of things or weak or strong. Herein I have doubly made the lucky cast, for I am restrained in body, speech and mind. . . .

At this thought gladness springs up in him. . . . In the happy one the heart is at peace. This, headman, is the peace that comes by righteousness. Thereby if you could win the mental calm, you would abandon this state of doubt.

(iii).

Now, headman, that Ariyan disciple, thus freed from covetousness . . . ponders thus:—

This teacher who teaches thus, who holds this view: "For him who acts or makes others act . . . who tells lies,—by such an one so acting no evil is done. If with a razor-edged tool he should make all beings on earth one mash of flesh, one heap of flesh . . . yet therefrom results no merit, no coming by any merit, . . ."—even if the word of that worthy teacher be true, yet have I a ground of surety, for I oppress naught of things or weak or strong . . . I shall arise in the Happy Lot, the Heaven World.

At this thought gladness springs up in him. . . . In the happy one the heart is at peace. This, headman, is the peace that comes by righteousness. Thereby if you could win the mental calm, you would abandon this state of doubt.

(iv).

Now that Ariyan disciple, headman, thus freed from covetousness . . .' (*the same throughout for the reflection on the negating the above teacher's view*).

5.

(i).

(*The whole is the same as in* § 1 *above, with* ' sympathy ' *for* ' kindliness,' *in the brahma-vihāra.*)

(ii).

(*The same as in* § 2, *with* ' equanimity ' *for the brahma-vihāra, and* ' there is merit in action,' *etc.*)

(iii).

(*The same as in* § 3 *above, with* ' equanimity ' *for the brahma-vihāra.*)

(iv).

(*The same as in* § 4 *above, with* ' equanimity ' *for the brahma-vihāra.*)

At these words Pāṭaliya, the headman, said to the Exalted One:—

' Excellent, lord ! Excellent it is, lord ! . . . May the Exalted One accept me as a lay-disciple from this day forth so long as life lasts, as one who has gone to him for refuge.'

PART IX

[CHAPTER XLIII]

KINDRED SAYINGS ABOUT THE UNCOMPOUNDED[1]

1.

§ 1 (i). *Body.*

I WILL teach you, brethren, the Uncompounded and the path that goes to the Uncompounded. Do ye listen to it.

And what, brethren, is the Uncompounded? The destruction of lust, brethren, the destruction of hatred, the destruction of illusion,—that is called the Uncompounded.

And what, brethren, is the path that goes to the Uncompounded? Mindfulness relating to body.[2] That, brethren, is called 'the path that goes to the Uncompounded.'

Thus, brethren, have I taught ye the Uncompounded. Thus have I taught ye the way that goes to the Uncompounded. Whatever should be done by a teacher that seeks the welfare of his disciples, in compassion, feeling compassion, that have I done for you.

Here, brethren, are the roots of trees.[3] Here are empty places. Do you meditate. Be not remiss. Be not remorseful hereafter.[4] This is our instruction to you.

§ 2 (ii). *Calm.*

I will teach you, brethren, the Uncompounded and the path that goes to the Uncompounded. Do you listen to it.

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[1] *Asañkhata-saṃyutta.*

[2] *Kāyagatā sati.*

[3] *Cf. supra,* § 145.

[4] *Comy.*—'*i.e.* now in the time of your youth and health, with the opportunities now open to you. In old age, in the hour of death, when the Teacher has passed away, you may regret your lost opportunities.'

And what, brethren, is the Uncompounded? The destruction of lust . . .

And what, brethren, is the path that goes to the Uncompounded? Calm and insight. That, brethren, is called 'the path that goes to the Uncompounded.'

§ 3 (iii). *Directed thought.*[1]

. . . And what, brethren, is the path that goes to the Uncompounded? Concentration accompanied by thought directed and sustained: concentration without directed, but just with sustained, thought: concentration that is without thought either directed or sustained.[2] That, brethren, is called 'the path that goes to the Uncompounded.'

§ 4 (iv). *Void.*

. . . And what, brethren, is the path that goes to the Uncompounded? Concentration that is void, signless and aimless.[3] That, brethren, is called 'the path that goes to the Uncompounded.'

§ 5 (v). *Stations of mindfulness.*[4]

. . . And what, brethren, is the path that goes to the Uncompounded? The four stations of mindfulness. That, brethren, is called 'the path that goes to the Uncompounded.'

§ 6 (vi). *Right efforts.*

. . . And what, brethren, is the path that goes to the Uncompounded? The four best efforts . . .[5]

§ 7 (vii). *Bases of effective power.*[6]

. . . And what, brethren, is the path . . . ? The four bases of effective power . . .

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[1] *Vitakka.*

[2] For this threefold classification of *samādhi* see *Buddh. Psych. Eth.*, § 166 (*b*), *n.*

[3] *Supra*, xli, § 6.

[4] *Sati-paṭṭhānā*, of body, feelings, mind, and phenomena. *Cf. K.S.* iii, 81, for these 37 items (v-xi summed), called *bodhipakkhiyā dhammā.*

[5] See next chapter.

[6] *Iddhipādā.*

§ 8 (viii). *Controlling power.*

. . . And what, brethren, is the path . . . ? The five controlling powers . . .[1]

§ 9 (ix). *Strength.*

. . . And what, brethren, is the path . . . ? The five strengths . . .[2]

§ 10 (x). *Limbs of wisdom.*

. . . And what, brethren, is the path . . . ? The seven limbs of wisdom . . .[3]

§ 11 (xi). *By the path.*

. . . And what, brethren, is the path that goes to the Uncompounded ? The Ariyan Eightfold Path. That, brethren, is called 'the path that goes to the Uncompounded.'

Thus, brethren, have I shown[4] you the Uncompounded and the path that goes to the Uncompounded. Whatever should be done by a teacher that seeks the welfare of his disciples, in compassion, feeling compassion have I done that for you.

Here, brethren, are the roots of trees. Here are empty places. Do you meditate. Be not remiss. Be not remorseful hereafter. This is our instruction to you.

2.

§ 12 (1). *The Uncompounded.*

§ i. *Calm.*

(*The same as* § 1 *above, with* 'calm' *for* 'concentration.')

§ ii. *Insight.*

(*The same as* § 1 *above, with* 'insight' . . .)

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[1] *Saddhā, viriya, sati, samādhi, paññā.* [2] Same as (viii).

[3] *Sati, dhammavicaya, viriya, pīti, passaddhi, samādhi, upekkhā.*

[4] Text has *vedayitaŋ*, prob. a misprint for *desitaŋ*, occurring in other passages.

§§ iii-viii. *The sixfold concentration.*

. . . Concentration together with thought directed and sustained . . . without thought directed and sustained, but with thought sustained only . . . without thought either directed or sustained . . . that is empty . . . that is signless . . . that is aimless.

§§ ix-xii. *The four stations of mindfulness.*

. . . And what, brethren, is the Uncompounded ?

Herein, brethren, a brother abides contemplating body in body, ardent, self-possessed, mindful, by restraining the coveting and dejection that are in the world. This, brethren, is called 'the path going to the Uncompounded.'

§§ xiii-xvi. *The four best efforts.*

. . . And what, brethren, is the path . . . ? Herein, brethren, a brother originates desire that evil, unprofitable states not yet arisen shall not arise. He strives, puts forth energy, exerts his mind and strives. This, brethren, is called . . . He originates desire that evil, unprofitable states that have arisen shall be abandoned.

. . . He originates desire that good, profitable states not yet arisen shall arise.

. . . He originates desire that good, profitable states that have arisen shall be established, shall not be confused, shall be made better, grow to increase, be practised and fulfilled.

§§ xvii-xx. *The four bases of effective power.*

. . . Herein, brethren, a brother practises the basis of effective power[1] which is attended by concentration and effort, compounded with desire . . . compounded with energy . . . with idea . . . with investigation.[2]

§§ xxi-xxv. *The five faculties.*

. . . Herein, brethren, a brother practises the faculty of faith, which is founded on singleness of heart, founded on dispassion, on cessation, which leads to giving up.

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[1] *Cf. Dialog.* ii, 110 *n.*

[2] *Ib.*, 246-7.

. . . He practises the faculty of energy which is founded on . . .

. . . He practises the faculty of mindfulness, which is founded on . . .

. . . He practises the faculty of concentration, which is founded on . . .

. . . He practises the faculty of wisdom, which is founded on singleness of heart, founded on dispassion, on cessation, which leads to giving up.

§§ xxvi-xxx. *The five powers.*

. . . Herein, brethren, a brother practises the power of faith, which is founded on singleness of heart . . .

. . . He practises the power of energy, which is founded on . . .

. . . He practises the power of mindfulness, which is founded on . . .

. . . He practises (*as above*) . . .

§§ xxxi-xxxvii. *The seven factors of wisdom.*

. . . Herein, brethren, a brother practises the factor of wisdom which is mindfulness, which is founded on singleness of heart . . .

. . . He practises the factor of wisdom which is investigation of the Norm . . .

. . . He practises the factor of wisdom which is energy . . .

. . . which is zest . . .

. . . which is calm . . .

. . . which is concentration . . .

. . . He practises the factor of wisdom which is disinterestedness, which is founded on singleness of heart, founded on dispassion, on cessation which leads to giving up . . .

§§ xxxviii-xlv. *The Ariyan eightfold path.*

. . . He practises right view, which is founded on singleness of heart . . . right aim . . . right speech . . . right action . . . right living . . . right effort . . . right mindfulness . . . right concentration, which is founded on singleness

of heart, which is founded on dispassion, on cessation, which leads to giving up. This, brethren, is called 'the path that goes to the Uncompounded.'

Thus, brethren, have I taught ye the Uncompounded and the path that goes to the Uncompounded.

Whatever, brethren, should be done by a teacher who seeks the welfare of his disciples, in compassion, feeling compassion have I done that for ye.

Here, brethren, are the roots of trees. Here are empty places. Do ye meditate. Be not remiss. Be not remorseful hereafter. This is our instruction to you.

§ 12 (2)[1] (ii). *The end.*[2]

1-44.

I will teach you the end, brethren, and the path that goes to the end. Do ye listen to it. And what, brethren, is the end?

(*Here follow* 44 *sections* [*as in each of the next*] *to be developed as the previous* 44.)

§ 13. *Without āsavas.*

I will teach you, brethren, what is free from the āsavas,[3] and the path that goes thereto . . .

§ 14. *Truth.*

I will teach you, brethren, the truth[4] and the path that goes thereto . . .

§ 15. *The further shore.*

I will teach you . . . the further shore[5] and the path that goes thereto . . .

§ 16. *The subtle.*

I will teach you . . . the subtle and the path that goes thereto . . .

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[1] The sections are wrongly numbered in the text.

[2] *Anta*, the goal, *i.e.* Nibbāna.

[3] 'The four.' *Comy.*

[4] 'The transcendental,' *lokuttara*. *Comy.*

[5] *Pāraŋ*, 'beyond the round (of rebirth).' *Comy.*

§ 17. *The hard to see.*

I will teach you . . . the hard to see and the path that goes thereto . . .

§ 18. *The unfading.*

I will teach you . . . the unfading[1] and the path that goes thereto . . .

§ 19. *The stable.*

I will teach you . . . the stable and the path that goes thereto . . .

§ 20. *The undecaying.*

I will teach you . . . the undecaying[2] and the path that goes thereto . . .

§ 21. *The invisible.*

I will teach you . . . the invisible and the path that goes thereto . .

§ 22. *The taintless.*

I will teach you . . . the taintless[3] and the path that goes thereto . . .

§ 23. *The peace.*

(*The same formula for the rest.*)

§ 24. *The deathless.*

§ 25. *The excellent.*

§ 26. *The blissful.*[4]

§ 27. *The security.*

§ 28. *Destruction of craving.*

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[1] *Ajajjara.* *Vis.M.* 294, quoting, has *ajara,* 'ageless.'

[2] Text has *apalokita* ('asked permission'), with *v.l.* *apalokinaŋ,* which, I follow with *Comy.*, who derives it from √*luj* (the usual derivation of *loka*).

[3] Reading with *Comy* *nippapañcaŋ* (the 'taints' are *taṇhā, māna, diṭṭhi*) for text's *nippāpaŋ.*

[4] *Sivaŋ,* the Vedic *Shiva.* *Comy. dassit'aṭṭhena* (?). At *Sn.A.* 173, 411 *Comy.* gives the word as a synonym of *khema* (which follows here). At *S.* i. 181 *Comy.* takes it as equivalent to *Seṭṭha.*

§ 29. *The wonderful.*

§ 30. *The marvellous.*

§ 31. *The free from ill.*[1]

§ 32. *The state of freedom from ill.*

§ 33. *Nibbāna.**

§ 34. *The harmless.*

§ 35. *Dispassion.*

§ 36. *Purity.*

§ 37. *Release.*[2]

§ 38. *Non-attachment.*

§ 39. *The island.*[3]

§ 40. *The cave of shelter.*

§ 41. *The stronghold.*

§ 42. *The refuge.*

§ 43. *The goal.*[4]

(*All of the above sections are in the following shape and form.*)

(i).

I will teach you, brethren, the goal and the path that goes to the goal. Do ye listen to it.

And what, brethren, is the goal? It is the destruction of lust, the destruction of hatred, the destruction of illusion. That, brethren, is called 'the goal.'

And what, brethren, is the way that goes to the goal?

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[1] *Anītika*, 'free from *dukkha*.' *Comy.* * Here and at *S.* i. 136, *VibhA.* 314, *Comy.* derives from *ni-vānaŋ* (= *ni-taṇhā*).

[2] Text misprints *mattiñ ca* for *muttiñ ca*. [3] For these titles *cf.* xlii, § 7

[4] *Parāyaṇa*, = '*paraŋ āyanaŋ gati patiṭṭhā*. *Comy.*

It is mindfulness relating to body. That, brethren, is called 'the way that goes to the goal.'

Thus, brethren, have I taught ye the goal and the way that goes to the goal.

Whatsoever, brethren, should be done by a teacher that seeks the welfare of his disciples, in compassion, feeling compassion that have I done for you.

Here, brethren, are the roots of trees. Here are lonely places. Do you meditate. Be not remiss. Be not remorseful hereafter. This is our instruction to you.

(ii).

(§§ ii-xliv *are to be developed as in the sections on the Uncompounded.*)

PART X

[CHAPTER XLIV]

KINDRED SAYINGS ABOUT THE UNREVEALED[1]

§ 1. *Sister Khemā*[2] *the Elder.*

ONCE the Exalted One was staying near Sāvatthī at Jeta Grove in Anāthapiṇḍika's Park.

Now on that occasion the sister Khemā, after going her rounds among the Kosalans, took up her quarters at Toraṇavatthu, between Sāvatthī and Sāketa.[3]

Now the rājah Pasenadi of Kosala was journeying from Sāketa to Sāvatthī, and midway between Sāketa and Sāvatthī he put up for one night at Toraṇavatthu.

Then the rājah Pasenadi of Kosala called a certain man and said: 'Come thou, good fellow! Find out some recluse or brahmin such that I can wait upon[4] him to-day.'

'Even so, your majesty,' said that man in reply to the rājah Pasenadi of Kosala, and after wandering through all Toraṇavatthu he saw not anyone, either recluse or brahmin, on whom the rājah Pasenadi might wait.

Then that man saw the sister Khemā, who had come to

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[1] *Avyākata.*

[2] For the Sister Khemā see *Psalms of the Sisters*, p. 81 *ff*. As a slave-girl in the time of the Buddha Padumuttara, she renounced the world and aspired to be a disciple of a future Buddha, a wish that was fulfilled under the Buddhas Vipassi, Kakusandha, Konāgamana, Kassapa, and Gotama. In this last birth she was wife of the rājah Bimbisāra, and of great beauty. Pride in this was destroyed in her by the Master, who conjured up a vision of beauty decaying. She was convinced, entered the Order, and ultimately became Arahant. She was ranked first in insight by the Master (as *mahāpaññā*) in the list of 'great ones' at *A*. i, 25: *AA*. i. 342. *Cf*. *K.S*. ii, 160.

[3] *Cf*. *Buddhist India*, p. 40.

[4] *Payirupāseyyaṃ*, lit. 'sit beside as a teacher.'

reside at Toraṇavatthu. And on seeing her he went back to the rājah Pasenadi of Kosala, and said:—

'Your majesty, there is no recluse or brahmin in Toraṇavatthu such that your majesty can wait upon him. But, your majesty, there is a sister named Khemā, a woman-disciple of that Exalted One, who is Arahant, an All-enlightened One. Now of this lady a lovely rumour has gone abroad, that she is sage, accomplished, shrewd, widely learned, a brilliant talker,[1] of goodly ready wit. Let your majesty wait upon her.'

So the rājah Pasenadi of Kosala went to visit the sister Khemā, and on coming to her saluted and sat down at one side. So seated he said to her:—

'How say you, lady? Does the Tathāgata exist after death?'[2]

'That the Tathāgata exists after death, mahārājah, is not revealed by the Exalted One.'

'How say you, lady? So the Tathāgata does not exist after death.'

'That also, mahārājah, is not revealed by the Exalted One.'

'What then, lady? Does the Tathāgata both exist and not exist after death?'

'That also, mahārājah, is not revealed by the Exalted One.'

'Then, lady, the Tathāgata neither exists nor not-exists after death.'

'That also, mahārājah, is not revealed by the Exalted One.'

'How then, lady? When asked, "Does the Tathāgata exist after death?" you reply, "That is not revealed by the Exalted One," and, when I ask . . . the other questions, you make the same reply. Pray, lady, what is the reason, what is the cause why this thing is not revealed by the Exalted One?'

'Now in this matter, mahārājah, I will question you. Do you reply as you think fit. Now how say you, mahārājah?

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[1] *Citta-kathī.*

[2] For this stock question see *K.S.* ii, 150; iii, 93 *ff.*, 172.

Have you some accountant, some ready-reckoner or calculator,[1] able to count the sand in Ganges, thus: There are so many hundred grains, or so many thousand grains, or so many hundreds of thousands of grains of sand ?'

'No indeed, lady.'

'Then have you some accountant, ready-reckoner or calculator, able to reckon the water in the mighty ocean, thus: There are so many gallons[2] of water, so many hundred, so many thousand, so many hundreds of thousand gallons of water ?'

'No indeed, lady.'

'How is that ?'

'Mighty is the ocean, lady, deep, boundless, unfathomable.'[3]

'Even so, mahārājah, if one should try to define the Tathāgata by his bodily form, that bodily form of the Tathāgata is abandoned, cut down at the root, made like a palm-tree stump, made something that is not, made of a nature not to spring up again in future time. Set free from reckoning as body, mahārājah, is the Tathāgata. He is deep, boundless, unfathomable, just like the mighty ocean. To say, "The Tathāgata exists after death," does not apply.[4] To say, "The Tathāgata exists not after death," does not apply. To say, "The Tathāgata both exists and exists not, neither exists nor not-exists after death," does not apply.

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[1] *Gaṇaka, muddika, sankhāyaka.* Expl. by *Comy.* (here and) on *D.* i, 51. He says of them: (*a*) A faultless reckoner. (*b*) One skilled in interpreting finger-signs (is this palmistry or counting on the fingers ?). (*c*) A reckoner of groups of numbers. Rhys Davids trans. (*b*) 'conveyancer.' Is it 'a reader of symbolic gestures' ? See in this connexion Bhikkhu Ñāṇatiloka's *Die Fragen des Milindo* (Leipzig), note to p. 289, which supports this view. See *Udāna Comy.*, 205, on *Ud.* iii, 9, where these arts are reckoned among the *sippāni*, arts and sciences. As an example: 'On looking at a tree one could tell at a glance the number of leaves on it.'

[2] *Āḷhaka*, a measure. Four *patthā* -one *āḷhaka*: four *āḷhakā*—one *doṇa* (cauldron or trough).

[3] *Gambhīra*, '84,000 *yojanas* in depth.' *Comy.*

[4] *Na upeti*='*na yujjati* (*haud idoneum*).' *Comy.*

If one should try to define the Tathāgata by feeling,—that feeling of the Tathāgata is abandoned, cut down at the root. . . . Set free from reckoning as feeling is the Tathāgata, mahārājah, deep, boundless, unfathomable like the mighty ocean. To say, "The Tathāgata exists after death . . . exists not after death," does not apply.

So also if one should try to define the Tathāgata by perception, by the activities, by consciousness . . . set free from reckoning by consciousness is the Tathāgata, mahārājah, deep, boundless, unfathomable as the mighty ocean. To say, "The Tathāgata exists after death . . . exists not after death," does not apply.'

Then the rājah Pasenadi of Kosala was delighted with the words of the sister Khemā, and took pleasure therein. And he rose from his seat, saluted her by the right and went away.

Now on another occasion the rājah . . . went to visit the Exalted One, and on coming to him saluted him and sat down at one side. So seated he said to the Exalted One:—

'Pray, lord, does the Tathāgata exist after death ?'

'Not revealed by me, mahārājah, is this matter.'

'Then, lord, the Tathāgata does not exist after death.'

'That also, mahārājah, is not revealed by me.'

(*He then asks the other questions and gets the same reply.*)

'How then, lord ? When I ask the question, "Does the Tathāgata exist ? . . . does he not exist after death ?" you reply, "It is not revealed by me." Pray, lord, what is the reason, what is the cause why this thing is not revealed by the Exalted One ?'

'Now, mahārājah, I will question you. Do you reply as you think fit. Now what say you, mahārājah ? Have you some accountant . . .' (*the rest is exactly as before*).

'Wonderful, lord ! Strange it is, lord, how the explanation both of Master and disciple, both in spirit and in letter, will agree, will harmonize, will not be inconsistent,—that is, in any word about the highest.

On a certain occasion, lord, I went to visit the sister Khemā, and asked her the meaning of this matter, and she gave me the meaning in the very words, in the very syllables used by

the Exalted One. Wonderful, lord! Strange it is, lord, how the explanation both of Master and disciple will agree, will harmonize, in spirit and in letter, how they will not be inconsistent,[1]—that is, in any word about the highest.[2]

Well, lord, now we must be going. We are busy folk. We have many things to do.'

'Do now what you think it time for, mahārājah.'

Thereupon the rājah Pasenadi of Kosala was delighted with the words of the Exalted One and welcomed them. And he rose from his seat, saluted the Exalted One by the right and went away.

§ 2. *Anurādha.*[3]

Thus have I heard: Once the Exalted One was staying near Vesāli, in Great Grove, at the Hall of the Gabled House.

At that time the venerable Anurādha was staying not far from the Exalted One in a forest hut.

Then a number of heretical Wanderers came to visit the venerable Anurādha, greeted him and exchanged the courtesies of civil words and sat down at one side. So seated, those heretical Wanderers said to the venerable Anurādha:—

'Friend Anurādha, a Tathāgata, a superman, one of the best of men, a winner of the highest winning, is proclaimed in (one of) these four ways: "A Tathāgata exists after death or he does not exist after death, or he both does and does not exist after death, or he neither exists nor not-exists after death."'

Upon this the venerable Anurādha said to those heretical Wanderers:—

'Friends, a Tathāgata, a superman, one of the best of men, a winner of the highest gain, is spoken of in other than those four ways, to wit: "He exists . . . exists not after death."'

Upon this those heretical Wanderers said of the venerable Anurādha: 'This brother must be a novice, not long ordained. Or, if he is an elder, he is an ignorant fool.'

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[1] The passage occurs at *A.* v, 320. Text and *Comy.* differ here. See Appendix for a discussion of the reading.

[2] *Agga-padasmiṃ.* *AA.* on *A.* v. 320, '= *nibbāne.*'

[3] As at *K.S.* iii, 99 *ff.*

So those heretical Wanderers, having thus abused the venerable Anurādha, by calling him 'novice' and 'fool,' rose up and went away.

Thereupon the venerable Anurādha, not long after those heretical Wanderers were gone, thought thus: 'If these heretical Wanderers were to put me a further question, how, in answering, should I tell them the views of the Exalted One without misrepresenting the Exalted One by stating an untruth? How should I answer in accordance with his teaching, so that no one who agrees with his teaching and follows his views might incur reproach?'

Thereupon the venerable Anurādha went to the Exalted One and sat down at one side. So seated the venerable Anurādha thus addressed the Exalted One:—

'I am staying here, lord, in a forest hut not far from the Exalted One. Now a number of heretical Wanderers came to me . . . and said this: "Friend Anurādha, a Tathāgata, a superman, one of the best of men, a winner of the highest winning, is proclaimed in (one of) these four ways: 'A Tathāgata exists after death: or he exists not after death: or he both exists and exists not after death: or he neither exists nor not-exists after death.'" Whereupon, lord, I said to those heretical Wanderers: "Friends, a Tathāgata is spoken of in other than these four ways."

Whereupon, lord, those heretical Wanderers said of me: "This brother must be a novice, not long ordained. Or, if he be an elder, he is an ignorant fool."

Thereupon, lord, those heretical Wanderers, after abusing me by calling me a novice and an ignorant fool, rose up and went away. Not long after they had gone, lord, the thought occurred to me: "If these heretical Wanderers were to put me another question, how, in answering, should I tell them the views of the Exalted One without misrepresenting the Exalted One by stating an untruth? How should I answer in accordance with his teaching, so that no one who agrees with his teaching and follows his views might incur reproach?"'

'Now what think you, Anurādha? Is body permanent or impermanent?'

'Impermanent, lord.'

'What is impermanent, is that weal or woe?'

'Woe, lord.'

'Now what is impermanent, what is woe, what is of a nature to change,—is it proper to regard that thus: "This is mine, This am I. This is my self"?'

'Surely not, lord.'

'Is feeling permanent or impermanent?'

'Impermanent, lord.'

'Is perception . . . are the activities . . . is consciousness permanent or impermanent?'

'Impermanent, lord.'

'Now what is impermanent . . . is it proper to regard that thus: "This is mine. This am I. This is my self"?'

'Surely not, lord.'

'Therefore, Anurādha, whatsoever body, be it past, future or present, inward or outward, subtle or gross, low or high, far or near,—every body should be regarded, as it really is, by perfect insight, thus: "This is not mine. This am not I. This is not my self." Whatsoever feelings . . . whatsoever perception . . . whatsoever activities . . . whatsoever consciousness, be it past, future or present, inward or outward . . . should be so regarded, as it really is, by right insight.

So seeing, Anurādha, the well-taught Ariyan disciple feels aversion from body, from feeling, from perception, from the activities, from consciousness. So feeling, he is dispassionate. By dispassion he is set free. By freedom comes the knowledge that he is free. So that he knows: "Ended is birth, lived is the righteous life, done is the task, for life in such conditions there is no hereafter."

Now what say you, Anurādha? Do you regard a Tathāgata's body as the Tathāgata?'

'Surely not, lord.'

'Do you regard him as (his) feeling, (his) perception, (his) activities or apart from them? As (his) consciousness or as apart from it?'

'Surely not, lord.'

'Now how say you, Anurādha? Do you regard him as

having no body, no feeling, no perception, no activities, no consciousness ?'

'Surely not, lord.'

'Then, Anurādha, since in just this life a Tathāgata is not met with in truth, in reality,[1] is it proper for you to pronounce this of him: "Friends, he who is a Tathāgata, a superman, one of the best of beings, a winner of the highest gain, is proclaimed in other than these four ways: 'The Tathāgata exists after death . . . he neither exists nor not-exists after death'" ?'

'Surely not, lord.'

'Well said! Well said, Anurādha! Both formerly and now also, Anurādha, it is just sorrow and the ceasing of sorrow that I proclaim.'

§ 3. *Sāriputta and Koṭṭhita*[2] (or '*viewed*').

Once the venerable Sāriputta and the venerable Koṭṭhita the Great were staying at Benares, in Isipatana, at Antelope Wood.

Now the venerable Koṭṭhita the Great, rising at eventide from his solitary meditation, came to see the venerable Sāriputta, and on coming to him, after the exchange of friendly greetings and the compliments of courtesy,[3] sat down at one side. So seated the venerable Koṭṭhita the Great said:—

'How now, friend Sāriputta ? Does the Tathāgata exist after death ?'

'This is unrevealed by the Exalted One, friend.'

(*As in previous sections.*)

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[1] The phrase adopted in the *Kathā-vatthu* (*Points of Controversy*) I, 1.

[2] See *K.S.* ii, 79 and *n.* At *K.S.* iii, 143-50 the same couple discuss matters. Our text reads Koṭṭhika. The sub-title (*pagataṃ*) may refer to *rūpa-* etc. *-gataṃ* of the text; I cannot find the word elsewhere. (The *Uddāna* or summary at the end of text, vol. iv, has *paganaṃ* [?].)

[3] For this oft-recurring phrase see *Comy.* on *S.* i, 67 (*K.S.* i, 92): 'Such as mutual inquiries after health, etc. By all such a pleasant even current is set flowing, as of blended hot and cold streams of water.'

'. . . What is the reason, friend, that is the cause why this thing is not revealed by the Exalted One?'

'To hold, friend, that the Tathāgata exists after death is to view the Tathāgata as body[1] . . . and so on of the other alternatives. To hold that the Tathāgata exists after death is to view the Tathāgata as feeling . . . as perception . . . as the activities . . . as consciousness, and so of the other alternatives; that is, that he exists not, that he both exists and not-exists, that he neither exists nor not-exists. That, friend, is the reason, that is the cause why this thing is not revealed by the Exalted One.'

§ 4. *Sāriputta and Koṭṭhita* (ii) (or '*arising*').

Once the venerable Sāriputta and the venerable Koṭṭhita the Great were staying at Benares, in Isipatana, in Antelope Wood. . . .

(*Text here abbreviates by* pe *the whole of the questions and answers of the last section, and continues*:—)

'But, friend, what is the reason, what is the cause why this is not revealed by the Exalted One?'

'By not knowing, friend, by not seeing body as it really is: by not knowing, by not seeing the arising of body as it really is: by not knowing . . . the ceasing of body and the way that goes to the ceasing of body, as they really are, one holds the view: "The Tathāgata exists after death, exists not, both exists and exists not, neither exists nor not-exists after death."

By not knowing, by not seeing, as it really is, feeling . . . perception . . . the activities . . . consciousness . . . one holds the view . . .

But by knowing, friend, by seeing, as it really is, the arising of body, the ceasing of body. and the way that goes to the ceasing of body . . . this view does not occur.

So also by knowing, by seeing, as they really are, feeling . . . perception . . . the activities . . . conscious-

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[1] *Rūpa-gataŋ etaŋ*, lit. 'this is gone to body.

ness . . . one does not hold these views about the Tathāgata.

That, friend, is the reason, that is the cause why this thing is not revealed by the Tathāgata.'[1]

§ 5. *Sāriputta and Koṭṭhita* (iii) (or '*affection*').

Once the venerable Sāriputta and the venerable Koṭṭhita the Great were staying at Benares, in Isipatana, in Antelope Wood. . . .

(*Text abbreviates the same discussion as above, and continues :—*)

'But what, friend, is the reason, what is the cause why this is not revealed by the Tathāgata ?'

'When one has not abandoned passion for body, friend, when one has not abandoned desire . . . affection . . . thirst . . . feverish longing . . . when one has not abandoned craving for body, one holds the view that the Tathāgata exists, exists not, both exists and not-exists, neither exists nor not-exists after death.

Likewise when one has not abandoned passion . . . for feeling . . . for perception, for the activities, for consciousness . . . such views do not exist for him.

That, friend, is the reason, that is the cause why the Exalted One has not revealed this thing.'

§ 6. *Sāriputta and Koṭṭhita* (iv) (or '*Delight*').

(*The same as in* § 3 *up to :—*)

'But what, friend, is the reason, what is the cause why this is not revealed by the Exalted One ?'

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[1] It is to be remembered that Tathāgata is defined by the *Comy.* here and elsewhere as equivalent to *satta*, any being. The question is that common to all, 'What becomes of us after death?' not only 'What becomes of the Tathāgata (as Buddha)?' There are many passages, however, where the Master refers to himself in this connexion. At the *Udāna Comy.*, p. 340, *Tathāgata* = *attā*, 'the self.' At *M.* i, 338 it = a Saint. See *Brethren*, 393, *n.* 4; *K.S.* iii, 95 *n.* Perhaps 'liberated being' is the best term for general use

1.

'For one who delights in body, who enjoys body, rejoices in body, who knows not, who sees not, as it really is, the ceasing of body, there is the view that a Tathāgata exists after death . . . that he neither exists nor not-exists after death.

For one who delights in feeling, rejoices in feeling, who knows not, who sees not, as it really is, the ceasing of feeling . . . for one who delights in perception . . . in the activities . . . in consciousness, who knows not, who sees not, as it really is, the ceasing of consciousness . . . such views exist. But when he no longer delights in body . . . in consciousness, those views do not exist.

That, friend, is the reason, that is the cause why this thing is not revealed by the Exalted One.'

2.

'But, friend, can there be any other way of showing how this is not revealed by the Exalted One ?'

'There can, friend. He who delights in becoming, enjoys becoming, rejoices in becoming, who knows not, who sees not, as it really is, the ceasing of becoming,—for him such views exist. But for him who delights not in, enjoys not, rejoices not in becoming . . . such views do not exist. That, friend, is another way of showing how this was not revealed by the Exalted One.'

3.

'But can there be, friend, any other way of showing how this is not revealed by the Exalted One ?'

'There can, friend. He who delights in grasping . . . ' (*as before*).

4.

'But can there be, friend, any other way . . . ?'

'There can, friend. He who delights in craving, enjoys craving, rejoices in craving . . . for him such views exist. But when he no longer delights in craving . . . such views do not exist. That, friend, is another way . . .'

5.

'But can there be, friend, any other way of showing . . . ?'

'Now, friend Sāriputta, why do you want any further explanation? For a brother who is freed, friend Sāriputta, by the destruction of craving, there is nothing more left to point to as a growing.'[1]

§ 7. *Moggallāna or 'sphere.'*

Then the Wanderer, Vacchagotta,[2] came to visit Moggallāna the Great, and on coming to him greeted him courteously, and after the exchange of civilities sat down at one side. So seated, the Wanderer, Vacchagotta, said to the venerable Moggallāna the Great:—

'How say you, master Moggallāna? Is the world eternal?'

'This is not revealed by the Exalted One, Vaccha.'

'How then, master Moggallāna. Is the world not eternal, then?'

'This too, Vaccha, is not revealed by the Exalted One.'

'Then is the world finite, master Moggallāna?'

'That too, Vaccha, is not revealed by the Exalted One.'

'Then, master Moggallāna, is the world infinite?'

'That too, Vaccha, is not revealed by the Exalted One.'

'How say you, master Moggallāna? Is life[3] the same as body?'

'That is not revealed by the Exalted One, Vaccha.'

'How then, master Moggallāna? Is life one thing and body another?'

'That too, Vaccha, is not revealed by the Exalted One.'

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[1] Text has *vaḍḍhaŋ n' atthi paññāpanāya*, 'to point to as growth.' The Burmese has *vaṭṭaŋ (tesaŋ) n' atthi p.*, as at *S.* iii, 59 (*K.S.* iii, 52, where see note). *Cf.* S. i, 15 (*K.S.* i, 23 *n.*). There is, however, a *v.l. vattaŋ*. *Comy.* is silent here, but on *loc. cit.* above takes *vaṭṭaŋ* as the wheel of existence or as cause, lit. 'going on.'

[2] At *S.* iii, 257-63 (*K.S.* iii, 203), 'The wanderer of the Vaccha clan' asks the same questions of the Buddha, who replies that through ignorance of body, its arising, its ceasing and the way of its ceasing, these opinions arise.

[3] *Jīva.*

'Then tell me this, master Moggallana. Does the Tathāgata exist after death ?'

'That, Vaccha, is not revealed by the Exalted One.'

(*He then asks the same alternatives and gets the same reply as above.*)

'Now, master Moggallāna, what is the reason, what is the cause why the Wanderers of other views, when questioned on these points, answer that the world is eternal, that it is not so, that the world is finite, that it is infinite and so on, whereas Gotama the recluse, when questioned thus, does not so reply ?'

'The Wanderers of other views, Vaccha, regard the eye thus: "This is mine. This am I. This is my self." They so regard the ear, the nose, the tongue, body and mind. That is why the Wanderers of other views, when thus questioned, thus reply. But, Vaccha, the Tathāgata, the Arahant, the Fully Enlightened One, does not so regard eye, ear, nose and the rest. Therefore the Tathāgata, when questioned, does not reply that the world is eternal and so forth.'

Thereupon the Wanderer Vacchagotta rose from his seat and went to see the Exalted One, and on coming to him saluted him courteously, and after the exchange of civilities sat down at one side. So seated the Wanderer Vacchagotta said to the Exalted One:—

'How now, master Gotama ? Is the world eternal ?'

'It is not revealed, Vaccha, that the world is eternal.'

(*Vaccha asks the same questions as before.*)

'What then, master Gotama, is the reason, what is the cause why the Wanderers of other views, when questioned on these matters, answer that the world is eternal or is not eternal, and so forth ? Why does master Gotama when so questioned not so reply ?'

'The Wanderers of other views, Vaccha, regard the eye thus: "This is mine. This am I. This is my self." They so regard the ear, nose, tongue, body and mind. That is why, when questioned thus, they thus reply. But the Tathāgata, Vaccha, the Arahant, who is a Fully Enlightened One, does not so regard the eye, ear, nose, tongue, body and mind. Therefore when questioned on these matters he does not reply

that the world is eternal or not eternal, and so forth, or say whether or no the Tathāgata exists after death.'

'Wonderful, master Gotama! Strange it is, master Gotama, how the explanation both of Master and disciple, both in spirit and in letter, can agree, can harmonize, cannot be inconsistent, that is, as regards any essential phrase.

Now, master Gotama, I went to visit the venerable Moggallāna the Great, and I asked him this same thing, and he replied to me in the very same words and syllables as the worthy Gotama. Wonderful, master Gotama! Strange it is, master Gotama, how the explanation both of master and disciple, both in spirit and in letter, will agree, will harmonize, will not suffer loss,[1] that is, in any word about the highest.'

§ 8. *Vaccha* (*or* '*bond*').

Then the Wanderer Vacchagotta came to visit the Exalted One . . . and said:—

'Pray, master Gotama, is the world eternal? . . . (*as before*). . . . What is the reason, what is the cause why master Gotama, when so questioned, does not reply that the world is eternal and so forth?'

'The Wanderers of other views, Vaccha, regard the body as the self,[2] regard the self as having body, body as being in the self, or the self as being in the body.

They regard feeling as the self . . . they regard perception . . . the activities . . . they regard consciousness as the self, regard the self as having consciousness, or consciousness as being in the self, or the self as being in the consciousness. Therefore the Wanderers of other views, when questioned thus, reply that the world is eternal or not eternal and so forth. But the Tathāgata, Vaccha, the Arahant, who is a Fully Enlightened One, does not regard body as the self, nor the self as having body, nor body as being in the self, nor the self as being in the body. He does not so regard feeling . . . perception . . . the activities or consciousness. Therefore when questioned on these things he does not reply that the world

[1] *Vihāyissati*. *Cf. supra*, p. 269. [2] *Cf. K.S.* iii, 3.

is eternal and so forth . . . or say whether the Tathāgata exists after death or does not exist after death.'

Thereupon the Wanderer Vacchagotta rose from his seat and went to see the venerable Moggallāna the Great . . . and said:—

'How now, master Moggallāna? Is the world eternal?'

(*The same questions and answers as before.*)

'Wonderful, master Moggallāna! Strange it is, master Moggallāna, how the explanation both of master and of disciple, both in spirit and in letter, will agree, will harmonize, will not suffer loss, that is, in any word about the highest.

Just now, master Moggallāna, I went to Gotama the recluse, and asked the meaning of this, and Gotama the recluse replied to me in the very same words and syllables as the master Moggallāna. Wonderful it is! Strange it is, master Moggallāna, how the explanation . . . will not suffer loss, that is, in any word about the highest.'

§ 9. *The Debating Hall.*[1]

Then the Wanderer Vacchagotta went to visit the Exalted One, and on coming to him saluted him courteously, and after the exchange of courtesies sat down at one side. So seated he said to the Exalted One:—

'Master Gotama, some time ago, on some former occasions, when a number of sectarians of different views, both recluses and brahmins, who were Wanderers, had met together and were sitting in the Debating Hall, this topic of talk arose:—

"Pūraṇa Kassapa[2] here, who has a crowd of followers, who is teacher of a crowd, a well-known and famous founder of theories,[3] one in high repute among the manyfolk, when speaking of a disciple who had passed away, who had made

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[1] *Kutūhala-sālā*. *Comy.* says it was a place where all sorts of sectarians met for debate. It was so called from the noise (*kutūhala*) that went on in debate, cries of 'What says he? What says he?' *Cf. D.* i, 179 (where see note to *Dialog.* i, 244); *M.* ii, 2.

[2] The six famous theorizers are referred to.

[3] *Tittha-kara*, lit. 'ford-maker,' one who purposes to show the way, or ford, or landing-place to salvation. *Cf. K.S.* i, 93 *n.* In a bad sense it usually = a quack.

an end, thus describes his rebirth: 'So and so is reborn thus and thus. So and so is reborn thus and thus.' But if one of his disciples is a superman, one who has won the highest gain, when speaking of such a disciple who has passed away, who has made an end, he describes him in terms of rebirth: 'So and so is reborn thus and thus. So and so is reborn thus and thus.'"

And in like manner they spoke of Makkhali of the Cowpen here, and Nāṭa's Son the Unclothed, and Sañjaya, Belaṭṭhi's Son, also Kaccāyana of the Pakuddhas and Ajita of the haircloth,—all of whom, with their crowd of followers . . . when speaking of a disciple who has passed away, made an end, . . . describe him in terms of rebirth thus: "So and so is reborn thus and thus."

Now Gotama the recluse, who has a crowd of followers, who is teacher of a crowd, who is a well-known and famous founder of theories, one in high repute among the manyfolk, when speaking of a disciple who has passed away, made an end, does not describe him in terms of rebirth, saying: "So and so is reborn thus and thus." But he describes him thus: "He has cut off craving. He has broken the bond. By perfect comprehension of conceit[1] he has made an end of Ill."

Of this matter, master Gotama, I had doubt and wavering, and I thought: How is the teaching of Gotama the recluse to be understood in this matter?'

'You may well doubt, Vaccha. You may well waver. Moreover, your wavering has arisen on a doubtful point. As to rebirth, Vaccha, I declare it to be for what has fuel, not for what is without fuel.[2]

Just as, Vaccha, a fire with fuel blazes up, but not without fuel,[3] even so, Vaccha, do I declare rebirth to be for what has fuel, not for what is without fuel.'

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[1] *Cf. supra*, xxxvi, § 2

[2] For *upādāna*, fuel, basis, grasping or attachment, see *K.S.* ii, early chapters.

[3] From *Sn.* 1074: *Acci yathā vāta-vegena khitto*

Aṭṭhaŋ paleti, na upeti saṅkhaŋ.

where *Comy.* says, 'It goes to its end, it is not reckoned to have gone in this or that direction.'

'But, master Gotama, at the time when a flame, flung by the wind, goes a very long way,[1] as to fuel what says the master Gotama about this?'

'At the time when a flame, Vaccha, flung by the wind goes a very long way, I declare that flame to be supported by the wind. At that time, Vaccha, the wind is its fuel.'

'But, master Gotama, at the time when a being lays aside this body and rises up again in another body,—what does master Gotama declare to be the fuel for that?'

'At the time, Vaccha, when a being lays aside this body and rises up again in another body, for that I declare craving to be the fuel. Indeed, Vaccha, craving is on that occasion the fuel.'[2]

§ 10. *Ānanda* (*or 'The existence of the self'*[3])

Then Vacchagotta the Wanderer went to visit the Exalted One[4] . . . and said:—

'Now, master Gotama, is there a self?'

At these words the Exalted One was silent.

'How, then, master Gotama, is there not a self?'

For a second time also the Exalted One was silent.

Then Vacchagotta the Wanderer rose from his seat and went away.

Now not long after the departure of the Wanderer, the venerable Ānanda said to the Exalted One:—

'How is it, lord, that the Exalted One gave no answer to the question of the Wanderer Vacchagotta?'

---

[1] *Dūram pi.* 'Even to the home of the Radiant Devas.' *Comy.*

[2] The Buddhist doctrine, that one is reborn by force of his last dominant thought at the moment of death, either from this world or from another world. This thought is called *cuti-citta* (decease thought). Hence on his death-bed a man is urged by his friends and relatives to fix his thoughts on profitable things, in order to be reborn accordantly. See the death-bed scene of Citta (*supra*). The *khīṇâsava* or Arahant, having no *upādāna* (fuel or grasping), has no thought attaching him to any object (*kiñcana*), so his flame flickers out for want of fuel.

[3] *Atth' attā.*

[4] Fill in as in § 9.

'If, Ānanda, when asked by the Wanderer: "Is there a self?" I had replied to him: "There is a self," then, Ānanda, that would be siding[1] with the recluses and brahmins who are eternalists.

But if, Ānanda, when asked: "Is there not a self?" I had replied that it does not exist, that, Ānanda, would be siding with those recluses and brahmins who are annihilationists.

Again, Ānanda, when asked by the Wanderer: "Is there a self?" had I replied that there is, would my reply be in accordance with the knowledge[2] that all things are not-self?'

'Surely not, lord.'

'Again, Ānanda, when asked by Vacchagotta the Wanderer: "Is there not a self?" had I replied that there is not, it would have been more bewilderment for the bewildered Vacchagotta. For he would have said: "Formerly indeed I had a self, but now I have not one any more."'

§ 11. *Sabhiya.*[3]

Once the venerable Sabhiya of the Kaccānas was staying at Ñātika in the Brick Hall.

Then the Wanderer Vacchagotta went to visit the venerable Sabhiya, and on coming to him greeted him in friendly fashion, and after the exchange of civilities, sat down at one side. So seated the Wanderer Vacchagotta said to the venerable Sabhiya:—

'How say you, master Kaccāna?[4] Does the Tathāgata exist after death?'

(*The same as in previous sections.*)

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[1] Text has *tesaŋ etaŋ saddhiŋ abhavissa*, but *Comy.* reads *laddhi bhavissati*, explaining *tesaŋ etaŋ laddhiyā saddhiŋ*. I think *Comy.*'s reading preferable.

[2] *Anulomaŋ ñāṇassa.*

[3] *Cf. Sn.* pp. 91-102 (*Sabhiya-sutta*); *K.S.* iii, 7 *n.* Formerly a Wanderer, meeting the Master, he became converted and attained Arahantship. At *Brethren*, 177, one of his name is credited with the well-known verse of *Dhammapada*, 6, 312:

Pare ca na vijānanti 'mayam ettha yamāmase.'

[4] His clan-name, just as the Buddha is called by his clan-name 'Gotama' by non-adherents.

'But, master Kaccāna, what is the reason, what is the cause why this matter is not revealed by the Exalted One?'

'Now as to the reason, the grounds, for describing him as embodied or disembodied, as conscious or unconscious, as neither conscious nor unconscious,—if such reason, such grounds, should cease in every way, entirely, wholly, utterly and without remainder, by what definition could one describe him as embodied or disembodied, as conscious or unconscious, as neither conscious nor unconscious?'[1]

'How long have you been ordained, Kaccāna?'

'Not long, friend. Only three years.'

'It is indeed a great thing, friend, for one to know thus much in so short a time;[2] not to speak of things abstruse.'[3]

The Burmese MS. has the following:—

Here ends the Book on the Sixfold Sphere.

The Contents thereof are these:—

The Sixfold Sphere, then Feeling, Womankind,
Rose-apple Eater and Sāmaṇḍaka,
Then Moggallāna, Citta, with the Headman,
The Uncompounded, Unrevealed, make ten,

and

Long may the River of the Conqueror's Word, that springs from the Lord of the Ten Powers, that ends in the mighty ocean of Nibbāna, whose waters are the Eightfold Path, bear us on.

The Book of the Sixfold Sphere.

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[1] *I.e.*, since the Tathāgata, or any saint, in fact, at death undergoes *asesa-virāga-nirodha* (utter cessation of all that one can speak of), it is for lack of words that a definition is not given.

[2] *Yassa pi etaŋ ettakena kālena . . . kāranaŋ bhaveyya. Comy.*

[3] *Abhikkante*, lit. 'in the going beyond' or 'far.' *Comy. channākatā* (secret things).

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APPENDIX

N. to p. 113: "At Kosambī, on the bank of the river Ganges." Dr. E. J. Thomas, in his recently published book, *The Life of Buddha*, p. 15, doubts, with Cunningham and Vincent Smith, whether Kosambī was on the Ganges; and refers to the present passage, text p. 179, and *S.* iii, 140 (=K.S. iii, 118, where I wrongly printed "Ayojjhāya") as the two places in the Canon where Ayojjhā is so situated. Our text has a variant reading *Ayojjhāyaŋ* in three MSS.

Addenda to *n* 1, p. 269 (= 279), text p. 379.

Text reads *saŋsandissati, samessati, na virodhayissati* (v.ll. *vibhāyissati, vihāyissati*). At *A.* v, 320, in the same context, text reads *viggahissati* (v.l. *vigayhissati*), which *Comy. ad loc.* explains as *na virujjhissati.*

Our *Comy.*, however, reads here *vibhāyissati* (with comment *na viruddhaŋ saddaŋ bhavissati*). I would read *viggahissati* (*non separabitur*) in both texts. The meaning in any case is "there will be found no discrepancy."